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/Glimpses of

Amish-Mennonite Homes

...and...

Some Plain Talks to the Inmates

By

A Friend of Humanity

With an Introduction by

S. D. Guengerich

For Sale by

CHRIS. L. MILLER,

West Liberty, Ohio.

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INTRODUCTION

When a strange person comes into our midst or when we go among strangers, it is expedient that someone who is familiar with us and the cause we represent, introduce us, for the benefit of all concerned. So also when a new book makes its appearance, it is necessary that its merits and general worth be introduced by someone who is familiar with its general features and characters.

Many authors write the introduction to their work themselves, but not all; the author of this book does not. In order to avoid the appearance of egotism, he preferred that someone else write the "Introduction."

So at the earnest request of the author and the publishers, after some hesitation, I finally consent to do so, provided they furnish me proof-sheets of the book, so that I could read the subject matter. This being done, I now proceed with the task assigned me.

The title of this book, "GLIMPSES OF AMISH-MENNONITE HOMES AND SOME PLAIN TALKS TO THE INMATES," would seem to indicate that these talks were directed mainly to Amish homes; but by a careful reading of the different subjects treated, we find that this book carries a useful message, not alone to one particular class, but it contains food and instruction for the minds of the inmates of every home, without distinction of creed or sect.

The author himself is an Amish-Mennonite, and

highly appreciates the doctrines of the church as originally established. It pains him to observe that the family life and customs in many homes are so entirely different, morally and religiously, from the life and customs of our Martyr forefathers during the times of persecution in the Fatherland, and even for quite a while after they emigrated to the land of freedom.

The author's vocation in life has led him into many different homes of all classes, and in some cases many times into the same home.

Being a religiously-minded man and a close observer, he had a good chance to notice unbecoming traits in many of the different homes, which indeed seemed to him very much out of place and irreligious. Hence he directs his talks, first and mainly, to the homes of the household of his own faith, with the hope and desire of arresting the attention of the inmates, and leading them to think, and to abandon unbecoming and useless habits, and to seek a more ideal moral and religious life. I would refer the reader to I Pet. 4:10, 17-19.

This book is of a peculiar make-up, consisting of original and selected matter, which give testimony one to another, on the different topics treated. The chapters are short, and divided into sections by sub-headings. It is written in plain language, so anyone can understand it, and need not guess at what the writer wants to say. Some of these talks start in rather queer, but for all that, they attract the attention the more. They always bring out a point in the end, and furnish food for thought and reflection that should

lead to the improvement of one's self in many ways — in habits, manners, morality and religion, but the latter is the main object.

Many Scripture references are given, and extracts from *Martyrs' Mirror* and *Menno Simon's Complete Works*, all of which give evidence that the author's main desire was to stimulate a deeper interest and zeal in humanity to lead a more exemplary and pious life, as becometh a true Christian. The religious tone of the book is manifest throughout.

Some of the plain talks of this book, to some readers, may seem to be sharp criticisms, but when viewed in the well-meaning spirit in which they were written, the reader will see that it is for his own good when our friends remind us of our faults and shortcomings.

From my own experience I may say, I am yet thankful for criticisms I received from kindly-meaning friends, which served my own good in after life, and will benefit me in the life to come.

In conclusion let me say, that with this favorable opinion of the book, to whose edifying pages I introduce the reader, I deem it proper for me also to recommend it most heartily as a book worthy of a place on every family table. Let old and young read its instructive pages, and then go about their work and think over what they have read.

In submitting this book to the reader, we appeal to both young and old, fathers and mothers, boys and girls. In the first place we urge parents to keep a vigilant eye over their children, so that they may not

be led captive by the different snares and traps which Satan has set for them. Many of the chapters in this book will be eye-openers for you as parents, and for the young as well; but remember, the parents are responsible for the doings of the children until they are grown to manhood and womanhood. If the training in childhood has been right, the after-life of the children will generally be true to the seed sown.

To the young people we would say, Be obedient to your parents in all the good counsel and advice they may have given you. Some of you may not have parents living to give advice; and the parents of others may neglect their duty along this line; but to all we say, Forsake not the commandments of your heavenly Father.

The Author wishes to be known as a "Friend of Humanity." I have studied his talks and views and find that he has written a book for the good of humanity. Study carefully the subjects of Marriage and Social Purity, in fact, all the subjects; and, if you follow the advice given, it will be for your good in time and in eternity.

That the Lord may richly bless the Author and the readers of the following pages, so that the book may be the means of doing much good, is my prayer.

S. D. GUENGERICH.

Wellman, Ia.

PUBLISHER'S PREFACE

While the name of the author of this book does not appear, we wish to call the attention of the reader to the fact that the entire book was read and approved by a committee of three brethren before it went into print. The brethren composing this committee are: D. J. Johns, of Goshen, Ind.; D. D. Miller, of Middlebury, Ind., and S. D. Guengerich, of Wellman, Ia.

The author in writing this book has but one great purpose in view and that is to be helpful to the readers. We trust that all that is said will be received in the same spirit in which it is given. The author has asked that the following "Special Notice" be given place here:

"This book is not for general reading, as it is intended only for the different classes of Mennonites, and perhaps also those of a similar faith, such as the German Baptists (Dunkards), or possibly also for near neighbors of those for whom this book is written, who are familiar with their ways and their beliefs.

"To expose these people's shortcomings by spreading the book abroad among all classes would be the height of injustice to them. Hence no one is authorized to offer this book for sale to people other than those mentioned above.

THE AUTHOR."

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FOREWORD

The thoughtful reader of this book will likely notice several features which may be referred to thus:

1. A substantial foundation is laid, as found in the lives of our early ancestors, including the Martyrs.
2. No attempt is made to have this book like other books.
3. No time is taken simply to entertain.
4. More thought is given to have it adapted to the needs of the hour than to the tastes of the people, even at the risk of having it appear both very radical and very peculiar. A distinct line of thought is followed throughout the greater part of the book, upon two very important subjects, namely, Child Life, and the Christian Life.

To have to leave some of the more pleasant things (which I wished to say) unsaid, and say the more unpleasant ones, was not an agreeable task, but I set out to tell the truth as I saw it, and now leave the results with God and the reader. I would ask that it be read through thoughtfully by course several times with an unprejudiced mind. If it is received as kindly as it is given, I believe we may all be edified, and thereby God will be glorified.

THE AUTHOR.

CHAPTER 1

HISTORICAL, OR PAST CONDITIONS OF OUR PEOPLE

The Amish and Amish-Mennonites in the United States and Canada are direct descendants of the Martyrs of the fourteenth, fifteenth and sixteenth centuries. Their most prominent leader that we have any account of was Menno Simon, who lived in the early part of the sixteenth century. He was a preacher, full of the Holy Ghost and of power.

His preaching and steadfast devotion to what he believed to be right drew many people to follow in his footsteps, even though it caused them great suffering, and even death.

He taught his followers that Christians must not bear arms, and that they must not swear an oath, and that they shall be baptized only after they are old enough to understand, and believe on the Lord Jesus for salvation. He also taught that they shall wash each other's feet when they partake of the communion of the Lord's supper.

This kind of teaching brought the most violent persecutions upon him and his adherents from the Catholic priests, so that they were driven from their homes and many were imprisoned and tortured to death in the cruelest ways their enemies could think of, and

great numbers of them were burned alive, rather than give up their faith.

But all things earthly have an end, and so it was that after these persecutions had continued for several hundred years they finally ceased, and these people were allowed to dwell in their homes once more, and we can imagine how thankful they were for this, and how earnestly and fervently they must have served God all the days of their lives.

But after these people had worshiped God in peace for a number of years there arose a contention among them which was largely brought about by the influence of one of their elders whose name was Jacob Amon, a native of Switzerland, who advocated different views from what were being taught in respect to some doctrinal matters, including certain modes of dress which he thought should be adhered to. His intentions were no doubt good, but he made some mistakes which he afterward acknowledged.

The agitation which was thus set in motion was of such a nature and extent that it caused a split in the church which remains to this day; for his followers became known as "Amish," which means that they are followers of Jacob Amon. It is this branch of the Mennonite Church principally that we shall endeavor to trace down to the present time in this work.

CHAPTER 2

FIRST SETTLEMENTS OF MENNONITES IN AMERICA

We learn from history that in the latter part of the seventeenth century our people were yet persecuted in some parts of Switzerland. Many were imprisoned and neglected; others were driven out of the country and compelled to leave their property behind them, which caused them great suffering and distress.

It was then that they began to look toward America for homes. The first Mennonites (13 families) landed at Philadelphia, October 6th, 1863, and settled at Germantown, Pa. The first Amish that we have any account of came from Pfaltz, Switzerland, Elsass, and other provinces, between 1709 and 1720. The first Amish settlement in Lancaster county, Pa., that we can read about was made in 1709, along the Conestoga Creek. From this time on new arrivals kept coming over from time to time to seek homes in the new land of the free.

FIRST SETTLEMENT IN OHIO

About 1808 the first Amish moved from Pennsylvania to Ohio (Holmes county), but it was some years after this before other settlements in Ohio were started. We imagine our people considered themselves fortunate in having so large a scope in a free country to choose from, and right glad were they to wield the

axes that felled the vast forests which seemed to have no end. The plain, steady habits of life which they had inherited from their ancestors stood them well in hand now that so much hard work and privations had to be gone through in the process of hewing out homes for themselves in these wild woods. Then too, there were dangers to life and property from the red men and the wild beasts of the forests.

But, even now, in our high (?) state of civilization, we have things that slay men and women by the scores and hundreds. We read about them almost every day in the papers, such as railroad wrecks, steamer accidents and coal mine disasters, etc. But perhaps a greater menace still are the unseen spiritual foes that sweep away thousands every year. So it is a question whether that early period had any more real dangers than the one in which we are now living. Certainly the disguised pitfalls were not so numerous then as now.

RUSTIC HOMES

With a little effort we can picture in our minds the roughly-built log houses, with their clay fireplaces; the plain, home-made furniture, including tables from which the family took their meals with a keen relish, for you know it seemed more like camping out or having a meal in the woods. In those days they did not have so many nick-nacks to clog their appetites.

They could not then go to the stores for a sack of flour in time to bake bread the same day, for they usually had to go many miles to mill, often requiring several days' time, and then sometimes had to carry

the grist on horseback. But the reader will agree with me that it must have tasted good to them when they did get it home and on the table.

In those humble dwellings large families were born and raised to habits of industry, and many of us can still remember some of the strong, sturdy lads and lasses that grew up in those homes, and what excellent farm help they made for those who employed them.

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CHAPTER 3

EARLY SETTLEMENTS IN INDIANA AND IOWA

"Westward goes the tide of emigration," was true in those days as well as later. We learn by such history as we have that in 1841, the first Amish settlement was begun in Indiana (Elkhart county). Joseph and Christian Bontreger, with their families, were among the first settlers there.

The first Amish settlement in Iowa took place in the year 1840. This was in Lee county, near West Point. In the summer of 1845 our people first arrived in Johnson county, Iowa, going by boat on the Ohio and Mississippi Rivers, by way of Lee county northward to Johnson. The first to go there were Daniel P. Ginguersch and his half-brother, J. J. Swartzendruber. These two men moved there the following spring, the former from Fairfield county, Ohio, the latter from Allegheny county, Maryland. They were this time accompanied by William Wertz, and were conveyed in wagons from Muscatine, Iowa. This was the beginning of the Amish settlement in Johnson county, which is now spread over parts of Washington and Iowa counties.

These people rather had the advantage of the eastern settlers in not having to clear away the forests, the land being most prairie and easily put in condition for

farming, and it was only a comparatively short time until this colony was in a very prosperous and thriving condition, and it is now one of the largest and richest settlements of our people in the country.

It is needless to speak of the spreading of our people in recent years into nearly, or quite, every state in the Union. One might almost ask himself the question, "What will we do when Uncle Sam and John Bull will have no more land that is not occupied?" Maybe some of us will have to change our occupation then. I wonder if we will have more time then to think of the "City to come," than we have been doing in the last hundred years?

SSSSSSSS

CHAPTER 4

PEACE AND PROSPERITY

It is hardly necessary to state here that we as a people have, for the most part at least, if one may judge by outward appearances, continued right along, year after year, in the simple, honest ways (with some exceptions, of course) which we inherited from our fathers, whose watchword was, "Labor and hope."

As a natural result of adherence to adopted rules, our people have always been looked upon as a law-abiding people, in whose neighborhood life and property are safe from molestation. On account of these qualities they are to this day sought out by land agents to come and settle on lands that are open for settlement in the new sections of the country.

Perhaps it would not be easy to find another class of people at the present time that have so long continued in the plain ways of their fathers, and increased and spread out and prospered as have the various classes of the Mennonites, and especially the Amish. On account of our anti-war sentiment we have been favored by our rulers in allowing us freedom from military service during all of the years that we have dwelt in this great and free country.

Seeing then that we have not been compelled to go to war, and have had the protection of the government all the time, and great prosperity in material things

has rewarded our honest toil, it might be reasonably supposed that we have made very good use of these favorable conditions, "*diese schoene gnadenzeit*," by being actively engaged in working for our Lord and Master as we may have had "opportunity to do good to all men, especially those of the household of faith."

Yes, what grand opportunities we have had all these years, not only to serve God according to the dictates of our own consciences, but to let our lights shine, and to labor earnestly for the salvation of those who were not so favorably placed; in cities, for instance, who had to contend with poverty, ignorance and depravity on every hand. This, I say, has been our privilege for many years as the favored citizens of this land of freedom.

VVVVVVV

CHAPTER 5

IN MEMORY OF OUR FOREFATHERS

But, before we go any further with the story of our present prosperity, let us pause long enough to take another look backwards at the lives and characters of our martyr forefathers, for we are admonished by a writer who lived in the seventeenth century, in these words: "But above all things cast your eyes upon the Martyrs themselves, consider their immovable faith and follow their example." Oh, that we might heed this earnest appeal! for surely we cannot afford to lose sight of their precious faith and self-sacrifice, which were instrumental in giving us the goodly heritage of a like faith, provided we follow in their footsteps.

With this thought in view, I have taken pains to copy from the "Martyr's Mirror" a number of pages for this work, for the benefit of those who have not yet read that interesting book.

I take it for granted that most of my readers can still understand the German; so, in order to preserve the original beauty and force of the language, I have copied it in German, which I believe will be most satisfactory to the heads of families; and, as it is written with English letters, many of our young people can also read and understand it.

I sincerely hope that all who read these extracts will be serious and earnest enough to receive great benefit

and inspiration from the soul-stirring narratives and touching appeals that are contained therein.

A PRAYER BY THE AUTHOR

The first which I copy is a part of the prayer with which the author of that book presents it before the Lord for His acceptance. It is an offering which he brings that has cost him much labor to write, for much of the time he was sick and labored with great difficulty, against the advice of his physician; so great was his love for those who gave their lives rather than defile their consciences. Yea, he even says he has many times wished to have been one of them. In this he must have been different from most of us who live now. He lived in the eleventh century.

Note.—In reading these extracts, remember to give the letters the German pronunciation. You will notice that in many of the words occur the double vowels, “ae, oe, ue,” which are to be pronounced as one letter with two dots above it. It will not be hard to read when you once get started right, so do not give it up too easily but read them all through. It may be the best reading you have ever read outside of the Bible.

CHAPTER 6

THE PRAYER.

Ueberdas kennst Du, O mein Heiland und Erloeser, den standhaften Glauben, die unausloeschliche Liebe und Treue bis zum Tode derer, von welchen ich geschrieben habe, die ihr liebes Leben und Leib Dir zum Opfer uebergeben haben.

Auch hast Du mich zu dem Ende am Leben erhalten, damit ich, wiewohl unwuerdig und unfaeig dazu, dasselbe ausfuehren moechte, denn Stricke des Todes hatten mich umgarnt, die mich vorhin, und nach dem vergangenen Winter fast ein ganzes halbes Jahr gebunden hielten, so dass ich oft glaubte, ich wuerde nicht laenger leben; gleichwohl aber hat mich Deine Kraft gestaerkt, Deine Hand mich befreiet, Deine Gnade mich gefuehrt und wieder hergestellt, so dass ich auch mitten in meinen Wehtagen, selbst gegen den Rat und das Urtheil der Aerzte (denn der Eifer und die Liebe Deiner seligen Bekenner hatte mich verschlungen) dieses meistens geschrieben und vollendet habe.

Die Opfer, die Dir gefallen, sind ein geaengsteter Geist, etc. Aber dieses Opfer, O mein Gott! ist mit haeufigen Traenen vermengt worden, theils aus Betruebnis, weil ich Dich wegen der Schwachheit meiner Natur um Huelfe anrief, theils vor Freude, als ich Deinen Trost und Deine Huelfe gefunden und genossen hatte. Vor allen Dingen aber bewegte mich das

Andenken des Leidens und des Todes Deiner Maertyrer selbst zum Weinen, die so unschuldig, als wehrlose Laemmer, zum Feuer oder Wasser oder Schwerte oder zu den wilden Tieren in die Marterpferche und Schauplaetze gebracht wurden, um fuer Deinen Namen zu leiden und zu sterben, wiewohl ich keine geringe Freude empfunden, als ich ihr lebendiges Vertrauen auf Deine Gnade sah, und dass sie so tapfer durch die enge Pforte hindurch gedrungen waren und sich durch gestritten hatten.

Ach wie oft habe ich gewuenscht, Teil an ihnen zu haben! Meine Seele ging mit ihnen in die Gefaengnisse; ich troestete sie vor Gericht, damit sie ihr Todesurteil, ohne Widerspruch oder schwach zu werden, geduldig anhoeren moechten; es kam mir vor, als ob ich mit ihnen an die Richtplaetze, auf die Schaubuehnen und an die Brandpfaehle getreten waere und in ihrer aeussersten Not zu ihnen gesagt haette: Streitet tapfer, liebe Brueder und Schwestern, die Krone des Lebens ist euch bereitet; ich bilde mir fast ein, als ob ich mit ihnen gestorben waere, so unzertrennlich war meine Liebe und Zuneigung mit ihnen, um Deines herrlichen Namens willen, verbunden.

Lass denn dieses Opfer, O mein Gott, bitte ich wiederholt, Dir wohlgefallen, und nimm dieses von mir, Deinem geringen Diener als ein Kennzeichen der Liebe gegen Dich und Deine seligen Maertyrer an. Aber ehe ich hiervon scheide, staerke mich mit Deinem guten Geist, wappne mich mit dem Troste Deiner Gnade, damit ich Dich hier nicht nur mit dem Munde bekennen, sondern Dich auch mit einem tugendhaften

und gottesfuerchtigen Wandel in dem allerheiligsten Glauben verehren und, wenn es die Not erforderte, meinen Leib und mein Leben, wenn es zu Deiner Ehre gereichen wuerde, nicht verschonen, sondern es zum Leiden und Tode uebergeben moege, damit ich Deinen geliebten Freunden, meinen getoeteten Mitbruedern und Schwestern, moege gleich werden und mit ihnen gleichen Lohn empfangen an dem grossen Tage Deiner Vergeltung.

Dieses wuensche und bitte ich, dessen Name Dir bekannt ist, der Dich um Gnade anfleht, nun und in der Stunde meines Todes und in alle Ewigkeit. Amen.

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CHAPTER 7

THE SUFFERINGS OF THE MARTYRS

Synopsis of following chapters.—Since these extracts were first copied, I decided to give a brief statement of the chapters, which may be a help to some in understanding them.

In this chapter the historian, Thieleman J. von Braght, tells of a great company of men and women, and young men and young women, who were condemned to death by the Roman government, and who were all tortured in some way to increase their sufferings, and all were steadfast in their belief to the end.

Then in vivid language he describes the distressed condition of those who fled to the wilderness and dwelt in exile, away from home and friends, in caves, or wherever they could find any shelter.

Humanly speaking, their condition was pitiful beyond description, but they seemed to count the loss of all things but gain, and rejoiced greatly in the midst of bodily sufferings.

Reader, could you and I rejoice under such trying conditions as that?

A GREAT COMPANY OF MARTYRS

Unter vielen wurden wir eines gottesfuerchtigen Helden und Ritters Christi gewahr, der andern beherzt voranschritt und dem Leiden und dem Tode entgegen ging, wobei er sich auch so gut verhielt, dass

er mit Gewalt stritt und durch die enge Pforte drang, so dass er sein Fleisch an den Pforten liess

Hierauf folgte eine grosse Menge sehr gottesfuerchtiger und tugendsamer Leute: Maenner, Weiber, Juenglinge und Jungfrauen, welche alle mit gleicher Waffenruestung des Glaubens angetan waren, und derselben Spur folgten. Von diesen wurden emige mit ihrem Vorgaenger des Lebens beraubt, die Uebergebliebenen aber fuehrte man an verschiedene Schaedelstaetten und Galgenfelder, wo sie viele ihrer Mitbrueder und Schwestern sehr jaemmerlich umgebracht, verbrannt, versengt und an vielen Pfaehlen sahen, vor welchem sie jedoch nicht erschracken, obwohl sie dieselbe Todesstrafe zu erwarten hatten, sondern sie waren wohlgemut, riefen Gott um Huelfe an, damit sie nicht im Leiden schwach werden, sondern bis ans Ende standhaft bleiben moechten. Als solches geschehen war, endigten sie auch durch's Feuer ihr Leben.

Unser Herz schien hier brechen zu wollen, unsere Seele entsetzte sich und war mit Jammer ueber ihrem Elend erfuellt. Als wir aber ihrer Standhaftigkeit gedachten, und dass sie nun fuer die erlittene Hitze Erkuehlung bei Gott gefunden, ja, die selige Krone der unsterblichen Herrlichkeit zu erwarten haetten, so verschwand unsere Betruebnis und ein lieblicher Trost erfuellte unsere Seele. Einige waren nicht nur beherzt, sondern gingen mit Freuden zum Tode, welches man an ihrem Betragen erkennen konnte. Andere gaben dieses mit Worten zu erkennen und redeten von dem Troste ihres Gemuetes und von der froehlichen Hoffnung ihrer Seele. Als sie an die Brandpfaehle ge-

stellt wurden, als man das Feuer anzuendete, ja, als sie mitten in der Flamme standen, sangen viele mit lauter Stimme ihrem Gotte und Seligmacher zu Ehren weil sie gewuerdigt worden waren, um Seines heiligen Namens willen aufgeopfert zu werden.

REJOICED IN SUFFERINGS

Wenn wir auch den Trost und die Freude derer mittheilen wollten, die dem Tode entronnen waren, und ohne Freunde und ohne Verwandtschaft, Huelfe oder Beistand in fremden Laendern und einsamen Plaetzen umherwanderten, so wuerde uns die Zeit zu kurz fallen, auch wuerden wir keine Worte finden, um solches alles nach Wuerde auszudruecken.

Hier wird das Zeugnis Pauli wahr befunden, naemlich; "Dass denen, die Gott lieben alle Dinge zum besten dienen." Roem. 8:28.

Die ungelegenen Jahreszeiten, die Hitze des Sommers, die Kaelte des Winters, die Naesse des Fruehjahrs und Herbstes, wie auch die Zufaelle des Donners, Blitzes, Hagels, Schnees, Windes, Hungers, Durstes, Krankheit und unzaehliges Ungemach, welche den Fluechtlingen in ihrer Armut und unter der Verfolgung begegnet sind, waren ihre angenehmen Erlustigungen und Erquickungen in dem Herrn, indem sie wussten, dass solches alles dermaleinst in Freude verwandelt werden wuerde, weil geschrieben steht: "Selig seid ihr, die ihr hier weinet, denn ihr werdet lachen." Luc. 6:21. Desgleichen: "Dass man durch viel Leiden muesse in das Reich Gottes eingehen." Apg. 14:22. Und an einem anderen Orte: "So wir

mit leiden, so werden wir auch mit herrschen."

Dieses machte sie mit dem Apostel reden: "Unsere Truebsal, die zeitlich und leicht ist, bringet eine ewige und ueber die Massen wichtige Herrlichkeit," etc. II Cor. 4:17.

Viele von ihnen wuerden selbst koenigliche Palaeste nicht mit den dunkelsten und schwersten Gefaengnissen oder Hoehlen der Erde, worin sie sich verbergen mussten, vertauscht haben; die Wueste erschien ihnen wie angenehme Lustgaerten; das Heulen der wilden Tiere, die sie umringten, wie angenehme Musik, oder Vogelsang. Wasser und Wurzeln, oder trockenes Brot, konnte sie mehr erquicken als die koestlichste Speise und der Trank von dem Tische der Grossen, etc.

Dieses alles hat ihnen die milde Hand Gottes verliehen; um ihres Glaubens Standhaftigkeit willen, wovon sie nichts abziehen oder abwendig machen konnte, um ihrer lebendigen Hoffnung willen, die in ihren Seelen das Verlangen nach den zukuenftigen Guetern erweckte, so dass sie dadurch die gegenwaertigen gering achten und vergessen konnten, und wegen ihrer unausloeschlichen Liebe zu Gott, zu seiner heiligen Wahrheit, und zu ihren lieben Mitgenossen, wodurch ihre Seelen mehr entzuendet worden sind, als ihre Leiber durch das irdische Feuer, ob sie schon zu Asche verbrannt worden sind.

Werden aber irdische Menschen dieses begreifen koennen? Wird wohl jemand unter ihnen diese Dinge glauben?

Deshalb haben wir uns zu euch gewendet; sehr ge-

liebte Brueder und Schwestern, die ihr mit uns und mit unseren getoeteten Freunden, den seligen Maertyrern Gottes, eben denselben Glauben erlangt habt.

Dieses Buch haben wir euch gewidmet, eine geringe Arbeit unserer Haende, und nichts destoweniger ein koestliches Kleinod, in Ansehung der Personen und Sachen, die darin enthalten sind.

Nehmt es denn mit der Liebe auf, mit welcher es euch zugeeignet worden ist. Leset es oeffters, und habt dieselbe Andacht und Bewegung, die wir hatten, als wir dasselbe schrieben und abschrieben, dann koennen wir das feste Vertrauen haben, dass es an eurer Seele nicht unfruchtbar sein werde.

Vor allen Dingen aber wendet eure Augen auf die Maertyrer selbst, betrachtet ihren unbeweglichen Glauben und folgt ihrem Exempel nach.

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CHAPTER 8

DANGEROUS TIMES IN WHICH WE ARE LIVING

"These are sorrowful times," says this writer. "Yea, verily there is now more danger than in the times of our fathers who gave their lives for their faith. But few will believe this, because most people look only upon outward conditions."

He then goes on to tell of the deceitfulness of the world, the flesh and the devil, and the cunning devices and beautiful arrays with which Satan blinds our eyes to the real conditions of things as they are.

In the persecutions Satan came openly, but in times of peace and prosperity he puts on his most wily garbs, even transforming himself into an angel of light. In the descriptions which he gives the reader can see workings of present-day Christian Science, and other isms with which people are being fascinated and set at ease so far as the future is concerned.

Oh, that we were minded to take to heart his earnest admonitions which he worked so hard to give us, and the warnings against the dangers of the times in which we are now living!

Dass groessere Gefahr in dieser Zeit, als in den blutigen und jaemmerlichen Zeiten der Maertyrer vorhanden sei.

Es sind betruelte Zeiten, in welchen wir leben; ja

gewiss, es ist jetzt gefaehrlicher, als in der Zeit unserer Vaeter, die den Tod, um des Zeugnisses des Herrn willen erlitten haben.

Nur wenige Menschen werden dieses glauben, weil der groesste Haufe nur auf das Aeussere und Sichtbare sieht, worin es nun besser, ruhiger und gemaechlicher ist, aber wenige Menschen sehen auf das Innere, was die Seele betrifft, woran doch alles gelegen ist, denn, wenn auch der Mensch die ganze Welt gewoenne, und naehme doch Schaden an seiner Seele, was kann der Mensch geben, damit er seiner Seele wieder loese? Matth. 16:25, 26.

Gewiss sind diese Zeiten gefaehrlicher; denn damals kam der Satan oeffentlich durch seine Diener, ja am hellen Mittage als ein grimmiger Loewe, so dass man ihn kennen und zu Zeiten ihm ausweichen konnte; auch war seine Absicht groesstenteils darauf gerichtet den Leib zu verderben, aber nun kommt er gleichsam in der Nacht, oder in der Daemmerung in einer unbekannten und doch angenehmen Gestalt, und lauert in doppelter Weise auf das Verderben der Seele: theils um den allein seligmachenden christlichen Glauben, theils um das wahre abgesonderte christliche Leben, das aus dem Glauben hervorkommt, unter die Fuesse zu treten und wenn es moeglich waere zu vernichten.

Auf der einen Seite offenbart er sich als ein Engel des Lichts, als ein freundlicher, lieblicher, ja goettlicher Bote, mit einem demuetigen Angesichte, niedergeschlagenen Augen, in einem schlechten Kleide, wohnt abgeschieden von dem Gewuehle der weltlichgesinnten Menschen, wie die heiligsten Leute, ja wie vor Zeiten

die Maertyrer Gottes getan haben; die Worte sind zurueckhaltend, zitternd und voller Listigkeit, als kaemen sie aus tiefem Nachdenken, aus innerlicher Furcht und Sorgfalt, um sich nicht zu vergreifen, oder etwas gegen die Wahrheit zu reden, etc., aber ehe man sich's versieht, beisset er zu, und zerreiseth wie ein Wolf, der Schafskleider an hat, und beraubt die unschuldigen Laemmer Christi ihres koestlichen Glaubens, woran wenig, wie er vorgibt, gelegen ist, ohne welchen aber es gleichwohl unmoeglich ist Gott zu gefallen, Hebr. 11:6, ja ohne welchen man (nach der Bedrohung Christi) verdammt wird. Marc. 16:16, weil alles, wie Paulus berichtet, was nicht aus dem Glauben geschieht, Suende ist. Roem. 14:20.

Es jammert uns bis in die Seele, das wir diese Zeiten erleben und also reden muessen. Ach, Herr! staerke unseren Glauben; hilf Deinen schwachen Laemmern, die Dir vertrauen, damit sie nicht im Irrtum verfuehrt, oder von dem Grunde des allerheiligsten Glaubens abgewendet werden.

Auf der anderen Seite offenbart sich auf seine Antriebe die Welt gegenwaertig sehr schoen und herrlich, mehr als in irgend einer frueheren Zeit, mit einer dreifachen lieblichen Gestalt, der Fleischeslust, der Augenlust, und des hoffaertigen Lebens, welcher fast alle Menschen nachlaufen, um dieselbe als die oberste Koenigin zu verehren; doch wird jedermann dadurch betrogen, ja viele sterben des geistlichen Todes, die von dem vergifteten Weine ihrer Wollueste aus dem goldenen Becher ihrer Gottlosigkeiten und Betruege-
reien getrunken haben.

Gleichwie der erste Anschlag auf den Glauben gerichtet ist, so ist dieser auf das wahre christliche Leben gerichtet. Hier ist grosse Gefahr; wer wird diesen Stricken entgehen koennen? Er muss wahrlich vorsichtig und auf seiner Hut sein, wenn er nicht dadurch ueberfallen und heimlich gefangen werden will.

Das Fleisch selbst, welches wir an uns tragen, scheint hierzu geneigt zu sein; hier muss man fasten, wachen, beten und Gott um Beistand anrufen, sonst entflieht man nicht.

Friends, here is food for thought—something for us to think about and reflect upon. Surely everyone who is really a child of God can not help being touched and deeply moved by the foregoing appeal. But the extracts given here are scarcely “a drop in the bucket” compared with the whole book of over 1030 closely printed pages.

One of the original writers of this book, in his “Vorwort an dem Leser,” of six large compact pages (second book), among other things has this to say, which I feel pressed to copy on account of the points it brings out on the necessity for earnest admonitions which we owe to each other, and especially parents to their children. Read it carefully and make at least an honest effort to imitate the wholesome examples contained therein.

An Earnest Appeal

Ausser diesen trefflichen Exempeln der Liebe, Geduld und Standhaftigkeit findet man in ihren Schriften viele andaechtige Lektionen, erbauliche Lehren, und troestliche Ermahnungen, welche zwar in dunkeln Ge-

faengnissen, bei Ungemach und mit schlechten Geraetschaften in Eile und Unreinigkeit geschrieben, dabei aber mit dem vortrefflichsten Kennzeichen, naemlich mit ihren eigenen Blute, versiegelt worden sind. Dann erst haben die Worte ihre Kraft, und ihren Nachdruck erreicht, wann die Wahrheit mit der Tat befestigt und bezeugt wird. Seneca, in seinen Briefen verweist es als eine schaendliche Sache, dass man mit Worten und nicht mit Werken der Weisheit obliege. Hier findet man Worte, welche die Andacht aufgesetzt hat, welche aus dem innersten Gemuete durch die Presse des Leidens herausgedrueckt worden sind; Worte welche weder durch weltliche Einsichten, noch durch fleischliche Gemuetsbewegungen geschwaecht oder gebeugt, sondern die am Ende des Lebens, als der letzte Wille der Rechtsinnigen und Aufrichtigen an ihre zugeneigten Freunde, geredet und mit dem Tode befestigt worden sind. Die Maenner haben in der Truebsal ihre Weiber getroestet; sie ermahnten sie zur Gottseligkeit und reizten sie zur Standhaftigkeit. Die Eltern gaben ihren Kindern nuetzliche Ermahnungen, sie stellten ihnen die Unbestaendigkeit, Eitelkeit und Vergaenglichkeit der sichtbaren Dinge vor Augen; sie haben sie gelehrt, ihnen angeraten und geboten, die Welt mit ihren Luesten zu verleugnen, und Gott, dem Hoechsten und einigen Guten, allein anzuhängen und zu dienen. Man merkt hier, wie sie bisweilen mit starken Versuchungen und Anfechtungen, nicht allein der boesen Menschen, sondern auch des Teufels bestrickt worden sind, wie sie der Seelenfeind auf des Tempels Spitze gefuehrt und ihnen den Glanz

und die Herrlichkeit dieser Welt gezeigt hat, um sie zu seiner Anbetung zu verfuehren; wie er zu Zeiten die Seele durch Kleinmuetigkeit und Schrecken vor dem bevorstehenden Leiden bestuermt, und wie er sich bemueht habe die Gemueter durch falsche Einbildungen zum Abfalle und zur Verzweiflung zu bringen, welches diese frommen Helden, die sich mit Wachen und bestaendigem Gebete zu Gott gewaffnet, tapfer ueberwunden und mitten durch alle Versuchungen, Lockungen und Bedrohungen bis in den Tod sich maennlich hindurchgeschlagen und das Feld behalten haben.

Wie nun das Lesen und Betrachten der frommen Altvaeter in jeder Hinsicht sehr dienlich ist, so stehen auch diese Personen als lehrreiche und troestliche Exempel allen denen zum Vorbilde da, die mit Kreuz und Anfechtung heimgesucht werden. Hier zeigen sich leuchtende Lichter von lebendigem Glauben, gewisser Hoffnung und feuriger Liebe; hier sieht man die Erfuellung der Verheissungen Gottes, in unerschrockenen und froehlichen Gemueteren auch mitten im Leiden; hier ist die Standhaftigkeit der Heiligen, welche Christus mit der Seligkeit kroent.

CHAPTER 9

WHAT DIFFERENCE BETWEEN US AND THEM?

From first book.

Welcher Unterschied ist nun zwischen uns und ihnen? Nur allein dieser, dass sie alle bis ans Ende, ja bis zu ihrem grausamen Tode, ohne links oder rechts abzuweichen, darin verharret, wir aber noch nicht; sie haben das selige Vaterland, das milchreiche Canaan, . . . mit Gewalt eingenommen, wir aber sind noch in der Unruhe und wallen in der Abwesenheit vom Herrn.

“What difference, then, is there between us and them? Only this, that they all endured to the end, yea, even to a tortured death, without turning either to the right or to the left, but we have not yet; they have reached the blessed Fatherland, the milk-flowing Canaan, the true land of promise, wherein honey flows, and took it by force, which we have not yet done. By this they came to their rest, yea, to the Lord; but we are yet in unrest, away from the Lord.”

This is then followed by a long list of very tender and loving admonitions to his readers to strive earnestly to attain a like inheritance with them. It seems too bad, dear readers, that these admonitions are, for the most part hid from our eyes, because we do not read them, and it is for this reason that I have taken

pains to give some of them in this book, and I dare hope that they will be taken to heart, and that more of them will be sought for which are not given here.

It would be well for us all to firmly imbed this question in our minds, "What difference, then, is there between us and them?" and ponder it every day as we go about our work. It might serve as a check upon our wanderings in forbidden paths, because they (the paths) are so well beaten with footsteps and we are not always watching. Dear ones, let us make a new beginning, not to walk in our own strength, for that will fail us, but let us enter into a closer walk with God, who is able to keep us from falling, and, like our dear forefathers, gain an abundant entrance into that rest that remaineth for the people of God.

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CHAPTER 10

SOME MORE HISTORICAL MENTION

MENNO SIMONS AND THE MENNONITES

By John Horsch.

(From Mennonite Year-Book for 1905)

Menno Simons, the John Wesley of the sixteenth century, was born about 1492, at Witmarsum, in Westfriesland, Holland. He was educated for the clergy, and in his twenty-eighth year became a priest at Pingjum, near Witmarsum. By the study of the Scriptures he was led to see the errors of Romanism. His conversion took place in 1535. He left the Romish church, January 12, 1536, and united with the Anabaptists. In the following year he was ordained to the ministry. Like many of the Anabaptist preachers, he led the life of an evangelist or missionary, traveling from place to place, amid indescribable difficulties, to strengthen the small bands of "Brethren" which were found scattered all over the land, to preach the gospel, and to organize new congregations. These meetings were held in all quietness, often at night, in barns or in the woods. It appears almost miraculous that Menno Simons succeeded in escaping the dangers which continually beset his way. A large price was offered to him who might deliver him up to the authorities; and at Leeuwarden a man was slowly tortured to death for

no other crime but that he had given lodging to Menno Simons. In the last years of his life, however, he found an asylum on the estates of the Count of Fresenburg near Oldeslo, in Holstein, where he owned a printing press, which he used for the publication of his writings.

Menno's labors extended over Holstein and northern Germany. Since he was the most prominent of the Anabaptist ministers and the ablest exponent of their principles, his people, in the countries mentioned, adopted the name Mennonites. At a much later date the Anabaptists of southern Germany and Switzerland accepted the same name, although Menno had never come to the south. One of the most noteworthy of his writings is his autobiography and the story of his conversion, "*Myn Utigangh van het Pausdom*" ("My Renunciation of Popery"), which must be classed with the great books of the reformatory period. Some of his writings are directed against the teaching of the Muensterites, as well as against the assertions of some of his opponents, that his people were of the same party as the Muensterites. His most important books were translated from the Dutch into the High German at an early date.

The principal tenet of Menno and his people was that the Christian church should be composed of converted people who are fully consecrated to the service of God, and among whom, therefore, strict discipline, including the exercise of the ban or excommunication, must be maintained. The Mennonites were first granted toleration in Holland, in 1581; hence, many fled

from Germany and Switzerland into the Netherlands. In 1672 they were formally recognized in Holland, receiving full religious liberty, while in Germany and Switzerland they were, until a much later date, merely tolerated. William Penn invited them to come to Pennsylvania. In 1683 the first party of Mennonites arrived in Philadelphia. They continued to emigrate at intervals from Europe to America up to a late date. Those in the first century, after the emigration began, settled in eastern Pennsylvania, especially in Lancaster county, while some of those who came later settled in Ohio and states farther west. The first Mennonites emigrated from Pennsylvania to Canada in 1800. From Pennsylvania and the eastern states they were spread in the last fifty years over many of the states of the Union, especially the western states. Their first meeting house in America was built in Germantown, Pa., in 1708.

WHAT HAVE WE DONE?

We have now been in free America since the early part of the eighteenth century. Perhaps it would be in order to ask, What have we done during these years?

By studying the lives of our people as related in the "Mennonite Church History," published in 1905, we learn of many hardships being faithfully borne by our forefathers during the first century of their settlement in this country. While it is true that much was done, it is also true that much was left undone.

We also read of many contentions and divisions taking place among them. The most of those mentioned occurred among the Old Mennonites, but there have

probably been equally as many that they had nothing to do with, one of which might be here mentioned.

During the last half-century, a great "storm of contention" swept over one branch of the church, causing a separation which remains to this day between the two classes known as the Amish and the Amish-Mennonites; the latter being now much like the Old Mennonites, while the former adhere to the customs of their ancestors and still hold their meetings in the dwelling houses, and also by conforming to the modes of dress that were handed down to them by the founder of that denomination, Jacob Amon. By this means they can be known in whatever places they are seen and the sight of them makes one feel acquainted if one is familiar with their plain, honest and hospitable ways.

In this book these two classes will be referred to as class 1, the Amish, and class 2, the Amish-Mennonites. By keeping this in mind one can always know which class is meant by the number given.

CHARITY AND MISSION WORK

At my first writing of some of the chapters of this book I asked the question, "Where are the orphans and widows that we in our prosperity have taken care of and trained up?" But, fearing that there would not be a satisfactory answer given, I decided to leave that out, until I chanced to find an answer in part, in a report of the Mennonite Board of Missions and Charities in the Mennonite Year-Book for 1905.

Now I am aware that this may not interest all of

my readers, but still I would like to give it here as the best showing that could be made up to that time by the various classes of the Mennonite people. I desire to have my readers (who have not already done so) to read it through carefully, for it certainly contains figures and dates that alone will pay for the time and trouble required to read it. The report here follows:

THE CHARITABLE AND MISSION INSTITUTIONS OF THE CHURCH

By M. S. Steiner.

It is said that figures are "dry reading." Here are a few, however, that indicate a good deal of life.

The first Sunday school in Lancaster county, Pa., was organized at the Willow Street church in 1871. The first series of meetings among our people was held at Bowne, Mich., in 1881. The organization of the Evangelizing Board followed in 1882. The Chicago Mission was opened in December, 1893. The Mennonite Benevolent Organization, Chicago, followed in 1894, and the Home Mission Advocates, Lancaster county, Pa., in 1895. The last two were short-lived, the former being absorbed by the organization of the Mennonite Evangelizing and Benevolent Board, Elkhart, Ind., in 1896, and the latter by the Mennonite Sunday School Mission of Lancaster county, Pa., the same year. The Mennonite Orphans' Home applied to the Ohio conference for recognition in 1895, and was opened a year later. About this time the brethren in Virginia took up the evangelistic and missionary work among the mountaineers in West Virginia with re-

newed energy and a marked degree of success. The Welsh Mountain Mission, New Holland, Pa., was opened in 1898. The Mennonite Old People's Home, Rittman, Ohio, was built in 1899. The Mennonite Board of Charitable Homes was organized in 1899 and took under its provision both the Old People's Home and the Orphans' Home. The Mission in India was opened in 1899. The Philadelphia Mission in 1900. The Ft. Wayne Mission, Ft. Wayne, Ind., in 1903. The Mennonite Home, Lancaster county, Pa., was begun in 1903, and the Canton Mission, Canton, Ohio, reorganized in 1904.

These figures clearly indicate that the Missionary spirit which seemed to be dormant with us for so many years, while other churches were active in their efforts to spread the Gospel, was in reality quietly convincing and convicting the great bulk of the church, and once the time came for advance the pent-up energy made its way by leaps and bounds. No conference body, no Mission board seemed able to harness and control the forces that sprung up for service both east and west. The fact that there have been four or five Boards organized to do the work, that one well-organized Board could do, has not been so much on account of rivalry as on account of the nature and condition of the work to be done, which has been largely of a local nature, that could be more satisfactorily looked after by local boards. The Mennonite Evangelizing and Benevolent Board of Elkhart, Ind., the object of which is elsewhere given in the Year-Book, is the oldest Board in the church and has under its care the Chicago Mission

and the India Mission. These institutions have received liberal contributions for several years. They are worthy of support. The Evangelizing Board receives free-will offerings for these and any other charitable or mission institutions of the church and places them wherever advised by the contributors.

The Home and Foreign Relief Commission of Elkhart, Ind. (1899) made an attempt to combine the relief, and in a measure, the foreign mission work of the entire Mennonite family. It has not succeeded.

The Mennonite Sunday School Mission (Lancaster county, Pa.) has been doing noble work in establishing a number of mission Sunday schools, two city missions, and the Welsh Mountain Mission. Aside from supporting these institutions it has collected and forwarded large contributions to the India Mission.

The Mennonite Board of Charitable Homes (1899) had for its object the gathering of funds to build and maintain Homes for the aged, helpless, infirm and needy of the church. Under this provision the Old People's Home has been built and the Orphans' Home purchased and both equipped. At the Old People's Home some 20 aged ones are cared for, and at the Orphans' Home there are 34 children looked after and trained in the way they should go. These institutions are free of debt, and could not be replaced for less than \$20,000. The daily needs of these Homes must yet be met by free-will offerings but the object is to have them placed on a self-supporting footing as soon as such a thing is practical.

In 1903 the charter of the Mennonite Board of

Charitable Homes was amended so as to include Missions and the name was changed to The Mennonite Board of Charitable Homes and Missions. These provisions have been greatly appreciated. Many of those who have been moved to give liberally and cheerfully have availed themselves of the advantages and opportunities offered by this Board. Here are a few:

For a girls' orphanage, \$5,000; for a sanitarium, \$10,000; for the Mennonite Home (Lancaster county), \$2,000; for Foreign Missions, \$6,000; and \$5,000 is so placed that, in case of necessity, it can be utilized for the establishment of a publishing house under the control of conference. These gifts are so conditioned that in case the objects named would be properly provided for at the time the principal falls due, they are left to the option of the Board. Others have left their gifts entirely to the decision of the Board. Several have handed over the principal, but have retained a part of the income during their natural lifetime. This form of bequest is preferable for several reasons—it is free from both personal and inheritance tax, it is safe from the attacks often made on poorly written wills, and it is of great value to those who need to execute these papers, in this, that they know just what is expected of them. They will be able to place the accounts to the greatest possible advantage having several years before them in which to decide as to where and how they should be placed.

Again, the brethren who look after these accounts are men of experience, and distributed throughout the United States and Canada. They are conscientious

and consecrated, no one receiving a salary. What they do, they do freely and prayerfully. Persons having means they wish to set apart some day for the Lord's cause often find it to their advantage to place them under the care of a responsible Mission Board while they live, under such terms as may be of a mutual benefit. "In the multitude of counselors there is safety." In "open books" there is safety. What is worth doing is worth doing well. In these things anyone who gives is protected; they have the counsel of brethren who have had more or less experience; they are permitted to see any or all the books of the Board and see for themselves where their means are placed and how.

There are three things necessary in carrying on charitable work: (1) workers, (2) a field, and (3) means. These are essentials. The means seem to be pretty well assured for the opening of a greater work than has yet been undertaken, the workers also seem to line up as duty-calls are extended. And the field — well, as for that, Christ says, it is the "world." So it is always large, and always much in need of a "sowing." The question is, Where to begin? The Apostles were told to begin at Jerusalem, that is, at home, and that order is usually preferable. Just for the present the Old People's Home and Orphans' Home need our first attention. These institutions are yet in their infancy. Aside from these, our next duty seems to be to come to the assistance of the Virginia brethren in advancing the work so nobly begun and carried on for a number of years among the mountaineers of West Virginia.

They have sent us an invitation and we should accept. The Lord willing we shall place two or more workers with them in that field in the spring (1905). Several appeals have come to us already that we open an Industrial Mission here. We shall look into the advisability of establishing such a work.

The Philadelphia Mission is another institution that merits a heartier support than it has up to this time received. The Welsh Mountain Mission presents to our people "a new problem," but what of it? Are the colored people not worthy of some consideration by us? We invite a hearty co-operation of the churches and mission boards in the support of these institutions. There are other fields inviting our assistance, which are worthy of consideration, but for the present the means at hand limit our efforts pretty close to the institutions and fields mentioned in this article.

This is the statement given by the Mennonite Church, including class 2, while class 1 have conducted their charity work, not through institutions built for that purpose, but in a less public manner, by the *gme* supporting those who were in need of assistance. It makes less expense than the other way, and seems to have answered the purpose thus far.

"Mennonite Board of Missions and Charities" is the present name of the Board referred to above. For further information send to the publishers of this book for a copy of the "Mission Manual." It is free.

HOME BUILDERS

While the foregoing report of the missions and charities of the Church is not at all great, yet it is a

fairly good showing for the space of time it has existed, and that, too, at the beginning of the work "which was so long dormant among us while other churches were active."

Although we were not abreast of the work and the times, yet we have been a busy people in some respects. We have at least been busy as builders of homes for our families to dwell in. Whatever else may have lagged behind, this feature has gone steadily forward.

The home is one of the most important institutions that we have. We have just been reading that our forefathers left their native country and many of them their possessions to go into "a far country," a strange land, where they hoped to be able to build homes for themselves again in the place of those they left behind. This goes to show that the home is a very important institution.

To have a good home is the natural desire of almost every human being, and one of the many things that we as a people have to be thankful for in our day is that there are comparatively few among us who do not have residences of their own.

Now that the homes which they came so far to seek, have become a reality with their children, perhaps it might be worth our while to take pains to make a careful comparison of the homes, or rather the spirit of the homes, of the Martyrs, and those that we, their descendants, have at the present time.

With this aim in view, before closing the historical part of this book, I will again ask the reader to take another backward glance into the homes of our martyr fathers in order that we have a vivid picture of them

before our mind's eye as they were then, while we shall be studying them of the present day.

To do this I will have to copy some portions of letters that were written by parents while they were in prison for their faith's sake.

The first will be a comparatively short letter from a husband to his wife. You will notice that he calls her "sister in the Lord," which makes the family ties doubly sacred and virtuous; and reveals a beautiful state of social purity.

Ein Kleiner Brief von Berbeek, in Gefaengnisse zu Antwerpen, an seine Hausfrau geschrieben.

Gnade und Barmherzigkeit von Gott, unserem himmlischen Vater, und unserem Herrn Jesu Christo, wuensche ich dir, meine liebe Hausfrau und Schwester im Herrn, zum freundlichen Grusse alle Tage deines Lebens im rechten Ernste des heiligen Geistes, Amen.

Ich lasse dich und alle meine fuenf Kindlein sehr herzlich gruessen; ziehe sie auf in der Unterweisung zum Herrn, und wandle wie den heil. Frauen geziemt, "damit die jungen Weiber lernen zuechtig sein, ihre Maenner lieben, dass sie keusch, sittig und ihren Maennern untertan seien," und halte fest an der Lehre, die du jetzt bekennst.

Der Herr mache dich tuechtig zu allen guten Werken; in dem jenigen, was deinem Rufe geziemt, sei hiermit dem almaechtigen Gott anbefohlen, und dem Worte seiner Gnade; Er gebe dass wir einander in der Ewigkeit wieder sehen moegen.

Von mir Joos Berbeek, deinem Manne und Bruder in dem Herrn, zu Antwerpen auf dem Steine, wo ich

um des Zeugnisses Jesu Christi willen gefangen liege, mit meiner linken Hand geschrieben, weil meine rechte vom Foltern lahm war. Gruesse mir alle Freunde, insbesondere die Diener.

This shows us how the men felt toward their wives in those days. The letter was written with the left hand, because the right arm was lamed by the violence of his tormentors.

We next have

A TOUCHING LETTER FROM A MOTHER IN PRISON TO
HER RELATIVES AND CHILDREN

Soetgen von Derhouten, a devoted sister, was cast into prison, from whence she wrote two long letters, from one of which I will here give a short extract, to show the beautiful confidence that existed between her and her children. If you can read it to the end with dry eyes you can do what I could not do at first. We do not see this mother in her home, but we see the spirit that she evidently manifested while she was yet in the home.

The part selected reads thus:

Mein liebes Kind Betgen! Ich bin sehr erfreut, dass mich der Herr so lange erhalten hat, dass ich vor meinem Tode noch durch deinen Brief, worin du mich gestaerkt hast, erfreut worden bin. Ich bitte den Herrn dass Er dich mit seinem Geiste staerken und kraeftig machen wolle damit du fortwandeln und dem Besten nachkommen moegest wie du mir geschrieben hast.

Ach, meine lieben Schaefflein! Sehet zu dass ihr eure jungen Jahre nicht in Eitelkeit, Hoffart, Saufen oder Fressen, sondern in der Maessigkeit in der Demut, in der Furcht Gottes zubringt, und befleissigt euch aller guten Werke, damit ihr mit dem Schmuck der Heiligen bekleidet werden moeget, und Gott euch wuerdig mache durch seine Gnade zur Hochzeit des Lammes einzugehen; damit wir einander mit Freunden daselbst sehen moegen. Euer Vater und ich haben euch und noch vielen andern den Weg gezeigt; nehmt ein Exempel an den Propheten und Aposteln, ja von Christo selbst welche diesen Weg gegangen sind, und wo das Haupt vorangegangen ist, da muessen ja auch die Glieder nachfolgen.

Hiermit will ich euch dem Herrn anbefehlen und dem Worte seiner Gnade Dies ist mein letzter Abschied, mein lieben Schaefflein, gedenkt allezeit an einander in der Liebe und lernt wohl lesen und schreiben und seid einem jeden gehorsam zum Guten. Wenn dein Bruder David und Tanneken zu dir kommen, so gruesst euch untereinander in meinem Namen mit einem freundlichen Kusse des Friedens. Hiermit sage ich gute Nacht, mein geliebtes Kind Betgen, gute Nacht meine lieben Kindlein, David und Tannaken; gute Nacht meine lieben Brueder und Schwestern, wie euch Freunde insgesamt aller Orten. Noch einmal sage ich gute Nacht, gruesset auch Vetter und Base in meinem Namen aufs Beste mit dem Kusse des Friedens.

Geschrieben von mir, Soetgen von der Houte, eurer Mutter in Banden; geschrieben in Eile als ich vor Kaelte zitterte, aus Liebe zu euch allen. Amen.

PART TWO

PRESENT CONDITIONS

OR

SCENES AND INCIDENTS FROM THE HOMES OF OUR
PEOPLE OF THE PRESENT DAY WITH SOME
PLAIN TALKS TO MATCH

INTRODUCTION TO PART TWO

After having taken another glance backward into the dark ages and beholding the relations of husbands and wives, and of parents and children, in 1560, we now again emerge from the cold prison cells in which our forefathers were confined for their faith's sake, into the liberty (and license) of our own free America, where we can take a long look at ourselves as we are today, in this enlightened twentieth century.

But three or four hundred years is quite a long while, so we need not be surprised if we find that time and circumstances have wrought some changes in our people from what they were when those letters were written, portions of which we quote in Part One of this book.

I have promised to give my readers "Glimpses of Amish-Mennonite Homes, and Some Plain Talks to the Inmates," which promise I mean to fulfill, Divine Providence permitting.

The scenes and incidents here given were taken from real life, as witnessed while engaged in a business way in travels about the country. They were put on paper from time to time as they occurred, independent of each other.

Many of the talks in this book are so short that when a number of them occur in succession they may appear to belong together, although they were produced at different times and upon different subjects. Notice the dividing marks, or blank spaces between them, consider each separately, and you will better understand them.

Some of the brethren who have read part of the proofs of this book seem to think that I "dwell too much upon the dark side of the homes." This may be true, and I would have preferred not to if it were not for the seeming necessity. My object in speaking so plainly of the different customs which I believe are injuring us, such as unhealthful living, etc., was to later bring out the ways to avoid them. Some of the selected matter that I had planned to give on this and other subjects was crowded out for want of space, but I believe enough is given to be at least helpful. If I lead you in the dark, it is for the purpose of showing you the contrast between it and the light.

In inviting you to take this journey with me, I have aimed to use every precaution for your safety. I have led you very carefully along so far—you have not been hurt yet, have you?—yes, I was preparing you for what was coming.

But now, dear reader, if you are still timid, or very sensitive, or too much afraid of the "dark," perhaps

you had better skip some ten or twelve chapters, for I admit that the road is rather rough in places (perhaps you can find some way around), for you may get shaken up more or less in making the abrupt curves and drops that you will encounter. I have anticipated the fact that you may get some scratches or even slight bruises, from the jagged edges by the way, and so have arranged for stopping places later on, where some healing balm may be applied to soothe your wounds. So you see, kind reader, if I am severe with you, I do not mean to wound you without again consoling. No, no; for I aim to point out a remedy for every ill of which I cause you to feel the pangs. Of course, you know that no chastening is enjoyed at the moment of its application, but afterwards its soothing effects appear "unto them which are exercised thereby."

We will now turn to the more serious side of this matter, for I realize that it may be taken seriously. The fact is, reader, it should be. Life in itself is a serious affair. This is why I try to help you to live to the best advantage. I have given much thought to the problems of life and am frank enough to offer you some suggestions.

You will notice that these talks do not "beat about the bush" much, and why should I not say them in as few words as I can (your time is precious), and so plainly that you can understand them? They are not given to abuse you, but to serve as stepping stones to ascend to a higher and nobler life. Do you suppose that I would have put the amount of heart and soul, and prayers,—yes, and tears, into the pre-

ceding chapters that I did if I were not seeking your best interests?

The chapter here given first was not prepared to appear first; I simply select it from among others to use as an opening chapter of Part Two. It may seem a bit abrupt as a starter, but I give it just as it was at first, making no changes except in the heading.

Let the reader bear in mind that one aim throughout this book is to compare ourselves as we are now with what our people were at first. In this way you will understand it more clearly. The opening chapter follows:

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CHAPTER 11

ATTEMPTS AT HOME GOVERNMENT IN 1905

I stayed last night with a family, class 2, where there were noisy and ungoverned children, and a loud-talking and "gassy" hired man. The mother was unable to get her little girls to touch the Saturday morning's work for fully an hour and a half after breakfast was over, and I do not know how much longer. One of them ran around outdoors, while the other sat still in her chair at the breakfast table.

This family has for years allowed the hired man to fool with their children in about any way that he chose to, and from all appearances the parents have helped it along. We read in the good Book, "Be sure your sin will find you out," and it seems to be proving true in this case. Their children are yet under 14, but they have been fooled and dallied with until about everything has been falsified in such a way that they have no taste for anything that savors of work, but instead they will whine about it, and try to shift it upon someone else.

The mother told them five or six times to clear off the table, and even went after the one out-doors with a switch in her hand, but she ran all the farther away,

and the mother seemed as helpless in this respect as a babe.

It is really a pity that a couple in the prime of life, with good reasoning powers, and blessed with an abundance of this world's goods, should so dissipate their influence as to lose control over their little ones while the latter are still in their childhood. Unless a change takes place before long these parents may have experiences in the future that will teach them some lessons which they should have learned before they ever launched their boat on the matrimonial sea.

I have for years had a conviction that it is the grown people largely who sow the "wild oats," and it certainly does seem as if this incident would bear out that idea. What will the harvest be from such a sowing as that? What have our ministers been doing these years past, that their hearers have not so much as learned how to bring up their children? But perhaps they themselves have not succeeded very well with their own families, and so lack the courage, and perhaps the knowledge necessary to instruct others along these lines.

CHAPTER 12

NOTES BY THE WAY

We stayed last night with a family who are members of the A. M. church. As is my custom, I looked around the room this morning to see if I could find a Bible, for I like to read at least a few verses from it in the morning.

On the table was a pile of newspapers, and it seemed as if there might be a book under them, but my search was rewarded only by the finding of a cigar box containing smoking tobacco. So far as I could see, this family appeared to be both Bibleless and prayerless, but likely this is not strictly true, at any rate so far as the Bible is concerned. I did feel sorry for their two daughters who are growing up under conditions of ignorance that I think are not excusable in this land of ours.

There might be considerable more said along this line, but I will only add that, so far as the parents are concerned at least, I was seized with the conviction that a vigorous application of soap and water might work quite an improvement.

I am now at the house of a more prominent member of the same church. However, this morning my glance about the room for a Bible was also not a success, but on top of the bookcase seemed to be the usual liberal supply of the commodity found on the table mentioned above.

Now, I do not wish to be too censorious in this matter, for I realize that we are all made of clay, and that some of our older brothers are honest in believing that they need to make use of this particular broad-leaved plant in order to keep their physical anatomy in better working order. Doctors sometimes prescribe it under certain conditions.

However, this should show us more plainly what a poor, weak, "deflicted," set we are getting to be, to have to resort to such poisonous medicine as tobacco.

Today I took dinner with an A. M. family. There were no vegetables on the table except a dish of tomatoes, and they were hot with pepper. There was also a large plate of sausages, and they too were hot with spices. Their only drink was strong coffee. This constitutes the most common bill of fare in this house.

Ah, no wonder that their two grown daughters are both poorly developed—physically and mentally, and both have a marked pork-and-coffee complexion, and that the head of the house has to smoke to comfort his stomach after eating.

CHAPTER 13

LITTLE NANCY

HOW A LITTLE GIRL WAS TAUGHT BAD TRICKS BY HER GRANDMOTHER

A little girl of two years old was following her mother around one evening, doing chores. When the mother started to feed the chickens, some little distance from the house, she took a notion that her child had better not follow her (which, however, would not have done her any harm, as the weather was mild), so she told her to go into her grandma's house, which was in the same yard. Upon this the grandmother called to the child, saying, "Kum her, Nancy, kum, ich hab' epes; kum, ich hab' kuchele, kum!"

In this way the child was coaxed in and given some cake, or pie, when she was not needing it, or thinking anything about it. This was repeated almost daily after this for a while, and it did seem incredible that this grandmother did not know any better than to appeal to the little one's appetite in that way.

It was not very long before this child would come of her own accord into her grandma's house and go to the cupboard, open it and begin to help herself to whatever she found there.

It was also noticeable that soon after this the child began to have bowel trouble, probably as the result of

being stuffed with food when she was not needing it. The first time a bystander rebuked her for opening the cupboard door she began crying and ran to her grandmother. Some weeks later the same rebuke was given, but this time no tears were shed, showing that the little conscience was becoming accustomed to doing forbidden things.

It is now two years since this first took place. The child has had a checkered experience since then. Some three or four months after that she had a severe siege of typhoid fever, and a year later had another slight attack of it, but it was held in check, so it did not prove so serious.

Almost ten months ago her mother was heard to tell her grandmother about her condition, which was put on record at the time by one who was present, and it is here copied. Said she, "Nancy often has such a poor appetite, and so much of the time her tongue is white; I think she needs a good stomach medicine and blood purifier. I try to give her castor oil still, but she always vomits it up."

So they think Nancy has a poor appetite! Why, yesterday she was over here and her grandma stuffed her with cake, pie, meat, etc., for a long while. I think she must have drank a quart of water along with what she ate.

Well, the poor child! Those who read the story told above, know how she was coaxed into her grandma's kitchen to abuse her little stomach by eating when she was not hungry just to please her grandma's whimsical notions. I knew then that that was the beginning of trouble for little Nancy, and so it

has proved to be. Nor are the troubles which came from this error at an end. In fact, they are likely to follow her as long as she lives. Poor child! no wonder her teeth are decaying and she keeps her parents awake nights with the toothache. Improper eating has spoiled her stomach, and this, with the swallowing of so much medicine, candy, etc., has spoiled her teeth. Who can estimate the injury this little one will have to endure as a result of the above.

Later.—While a great deal more might be said about this child and her parents, I will only give a few glimpses, to show that this grandmother has since had to reap her own sowing, through being annoyed by this child's doings when at her house. The following are some samples briefly mentioned: "Dert ge mer now weg, und los mer sell sach sei." "Ich will eppes zu esse!" was the child's reply. And of course her grandmother had to do the child's bidding. She would often leave the table at home and then go to her grandma's and eat some more. While the grandmother often quarreled with her and called her a bad girl, yet she nearly always gave her just what she asked for, or else she would help herself, and when meal time came she was not hungry and would only mince, or nibble at things instead of eating a natural meal.

At another time the grandma tried to make her behave herself, saying, "Ach, Nancy, her mer uf, losz sel sei, now, net so rouberstig—dert ge; sei mer still, wass hast du wieder zu bloge, saag?"

At another time she and her grandma got into a

quarrel, when the latter said, "Now, du, los mer der schonk zu, un ge weg."

Upon this Nancy pitched her voice high and said, "Ich will'n schtick boa, du alt's ding!" She called her grandma names right along when she got her spoiled nature up.

(But I must say that, naturally, little Nancy was a good child, and would have been easily governed had she been properly managed.)

Such incidents as the above have been almost of daily occurrence, even to this day.

In her own home, her mother has to go through about the same process several times a day, in trying to control her. Her mother is one of those women who are too tenderhearted, and lacks the moral stamina necessary to control a child. In fact, she likely never knew just what it was that spoiled her little girl the way she is. She now has two little girls, and they are both very much alike, about getting into things, and such a time as she often has with them! She is nearly, if not quite, as helpless as the mother we saw in chapter eleven.

But I do not mean to censure this child's parents for their shortcomings in this respect. She has a well-meaning mamma, and as kindhearted a papa as ever lived, and perhaps they do the best they know how, for it seems they have never learned the things that they ought to have learned, not merely in this, but also in other matters. They have simply been contented to follow along in the beaten track with the company of their associates, and, it may be, thought they were doing the best they could.

But oh, the loss to them and to their children! How much of the real satisfaction of parenthood they are missing on account of their being misinformed on matters that are of such great importance to every Christian parent. Alas, that the children of the Martyrs should so early let slip principles to which they attached so much importance as they did upon proper child-training, which can be plainly seen from their writings. But the trouble with most of our people is that they have not been reading those writings and know little or nothing about them.

Did they not implore us not to neglect them, and did not their historians warn us that the times of peace, such as we have been enjoying, are much more dangerous than the times of bloody persecutions?

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CHAPTER 14

PALE LITTLE JOHNNIE

A young mother of class 2 was visiting with her parents. She had two little children with her, the oldest a boy about 18 months old.

"Johnnie, why don't you eat?" she said to her boy at the supper table. "Oh, he isn't hungry," said her sister, "he's been eating pie." The little fellow had been sick, and was not well yet. "What do you want?" asked his ma, as his little hand pointed over the table. "Oh, you want coffee." "Gives him some coffee." "What is it you want?", she repeated, as he continued to indicate his desire for something. "Oh yes, you want meat." Gives him some fat pork.

The fact was, the child was not hungry, and did not want anything, unless it was something to soothe his distressed little stomach, and no wonder, either. And such a fussing as they had over him! He was restless all the evening, and it kept his grandma busy about two hours trying to get him to sleep. He was very thirsty and had to drink a number of times during the evening. His poor, jaded stomach was wrestling with the indigestible mass that they had given him. His grandma asked him, "Have you got bugs?" "That man will take you with him," said his grandmother. This was probably meant to frighten him into quietness. Finally the poor child was overcome by sleep.

When will parents and grandparents learn to feed children in a common-sense way?

Another incident occurred during a more recent call at this home. The woman of the house (who is the grandmother mentioned above) told her little daughter to bring her some paper to get the fire to burn, and she brought two or three leaves of their church paper. I felt a longing to examine it to see if it had some real good article in it—something that I might wish to tell my readers about. But that is not all, for after she had whisked that into the stove she wanted some more and asked, "Where is the paper that agent left last week?", which proved to be the latest church paper, which she would also have burned up if they could have found it, and who knows what rare gems it might have contained? Perhaps something that, if read and taken to heart, might have changed the whole life-course of some member of that family for good. But I fear they have not much taste for good moral and spiritual reading matter.

Later.—I called again at this home and about the first sound I heard was Johnnie's ma talking to him something like this: "Now go; go on now, go, etc." The grandma was not there, but the grandfather, an uncle and another man were there, and such a set as they were to fuss with and tease Johnnie! They acted just as if they thought those children were given them for playthings, but it seemed to me that the whole of them did not implant so much as one single moral principle into the child's mind so that it would stay there. It's just nothing but tomfoolery.

all the time when the grandchildren are there. Who is going to be responsible for the crop of wild oats that these grown people are implanting into these young lives?

I also notice that there is not in that home enough religious fervor left to return thanks at the table when there are any outsiders present, and perhaps not at any time. It seems that the sands of their spiritual life are fast ebbing out and they are too badly blindfolded to know it. How sad!

A similar condition of things is also apparent in a financial sense. But they mean it well, and are kindhearted and neighborly.

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CHAPTER 15

WHO SPOILS THE CHILDREN?

One day I stopped in at a house and there were five women and two little boys there. One of them, a visitor, called her little boy in from his play in the kitchen and said, "There's a man here who wants to see you." I have not the least idea why she said that to her boy, unless she wanted to show off smart. "He wants to buy you," she continued as he came in. "He's got a satchel there to put you in." "No, no," said the boy, distressed, as he went to her. And the other women joined her in the lie.

What sort of doings is that anyway, when mothers and grandmothers and aunts help each other to deceive the children? Who spoils the children? The latter usually have to bear the blame themselves, but it is my conviction that in almost every case the real blame rests upon the grown-up children, even though these be mothers.

But there is more to follow. The next morning I heard another mother tell her four-year-old boy that "the man will take him along." But he had got so used to his mother's fibs that he did not mind it much. Then the same day at noon a third woman told her two-year-old (adopted) grandchild the same story. At the first place the folks were German Baptists, but at the last two they were Amish-Menonites.

It is a pity that Christian mothers have so little

training ability as to have to resort to deliberate deceptions in order to influence the tender little hearts that are entrusted to their care, to be brought up in the way they should go. If they would stop their lying, and tell them only the truth, there would be less cause for complaint about disobedience to parents. When will our people wake up to a sense of their sacred duties?

How does this method of child-training compare with those of our Martyr forefathers? "What difference is there between us and them?"

DOMINEERING OVER THE LITTLE ONES

Last evening I took supper with a family where there were a dozen or more children, of all ages. Such nice little girls and boys.

The one thing that impressed me most was the rough way in which the grown-up ones treated the small ones. Some of the smaller ones were playing on the lounge, but were not disorderly worth mentioning, when the grown-up brother, who had lit his father's smoke-pipe and sat in the big armchair, jumped up, gruffly ordered them off, and jerked them violently, winding up by giving one of them a kick.

Later on, in the kitchen, a grown-up daughter did about the same thing, jerking and cuffing them until they nearly cried, merely because they had quietly stood around to see what I was showing the folks.

I felt real sorry for the dear little innocents, to be so misused when they had not done anything out of the way. I wonder what the Lord Jesus would have said if He had been there. See Matt. 18:6.

This afternoon while in the village post office I saw another instance of how well some youngsters are trained to indulge in sport at the expense of those who are smaller and more helpless. The school children came rushing into the post office after school, and among them was a little girl hardly large enough to be five years old. For some reason or other the rest began to run on her, asking her silly questions which she did not answer. She was not as well dressed as the others, showing that her parents, if she had any, were poor. She seemed to be a stranger or newcomer in the place.

One quite large girl, who took the lead in the onslaught, finally said as she started out, "There comes your papa after you. I hear your ma calling you," which was not true.

Parents, who has been training these youngsters to tell lies and domineer over poor children who have no one to defend them? Where is the Christian training in this Christian (?) land that you suppose your children are getting, if they do not know better than to run down the poor and needy and resort to falsehoods to accomplish their ends?

This again shows us that parents are not wide-awake to what their children are learning from their companions. It reminds me of what I've heard about the inmates of Catholic convents, "The older ones lead the younger ones on in sin."

It may be this child had no parents. Do you know what the Bible says of those who misuse the fatherless? If not, you had better read in the books of Moses and find out.

CHAPTER 16

OUR HOLIDAYS

Easter Day—Ascension Day—Fourth of July—
Thanksgiving Day—Christmas Day

EASTER DAY

Let a boy go to a town on Easter Monday to help a man and his young son (who are saloon patrons) to drive some cattle to market, and when he finally comes home after dinner, let him gulp down a cold dinner of pie and cake, topped off with three or four cold hard-boiled eggs, and then see how much account he will be in the afternoon, if you go away visiting and leave him to himself.

Our Amish brethren keep Good Friday forenoon as a fast day. This is very well so far as it goes, and it would be a good thing if we would all fast much oftener than we do. But this is not all there is to tell, for I see that in the afternoon they can go visiting, and on Easter Sunday again they are free to visit, and, with the young ones, the pastime is to see who can eat the most eggs, and just as likely as not, also to see who can talk the loosest.

So, by the time you all get through with your Easter visits and festivities, and worldly talking, how much remains of the good effects of the fast on Good Friday morning? What a wonderful liberty we as a people are enjoying these days anyway! Do we

never think of the fact that if the surplus, etc., that we are now using to make gluttons of ourselves, were sold and the money used to supply funds that are badly needed to alleviate suffering and want, which, under our present systems of squandering, (or hoarding) are deprived of our help, it would be likely to show very much more to our credit in "that day," when we must render up the account of our stewardship here below.

How much of the true spirit of the Resurrection Life do we realize in the way we spend this time of the year in which our Lord rose from the grave? We imagine that we are having a "good time," when in reality we are living on husks compared to what the Lord has for His children who put themselves in an attitude to receive what He has for them in the way of spiritual quickening, and soul food that He is ready to pour out upon those who meet the conditions that are necessary to receive the deep things of the Lord.

ASCENSION DAY

This is Ascension Day, and how are we going to spend it?

Little Simon began his by sprawling down on the stairs, not knowing what else to do with himself, but he soon tired of that and hunted for a match to light a stub of a cigar which he had picked up somewhere, for of course if he is to spend this holiday as grown folks do why he must have some sort of smoke. It is my opinion that he, after being quiet a few minutes, became quite conscious of having a stomach,

and the need of something to soothe it, hence the cigar stub. It does not require the eye of a doctor to discern that even at 15 the boy has a disordered stomach, just like big folks, and of course it is not strange, for he would feel as if he were not getting the good of the day if he did not dissipate in some way.

The question is, How much good do our people usually get from the holidays the way they spend them?

PENTECOSTAL MONDAY

June 12, 1905. This is what we call Pentecostal Monday, and some of our people do not work on this day, because of its sacred nearness to Pentecost. The idea of making it a holiday is a good one, but very much depends upon the way we spend it, and this gives rise to the question, How do we spend it?

One thing is pretty certain, the women folks prepare for this day by doing extra baking of pies, cakes, etc. This means that they are likely to have visitors, and the chances are pretty good that this will prove true. Now, the next question is, How is the time spent after the visitors arrive? Judging from past observations, there will likely be the usual program of "blaudering," about this, that and the other—almost any-and-everything we happen to think of, except the "one thing needful;" that is, "the Friend that sticketh closer than a brother."

Ah! how does that "Friend" feel when He hears the talking about the good and bad deeds of about everybody you know, and yet not a single solitary

word about Himself? How would you or I feel if we had saved the lives of a number of people and yet they would sit and talk for a whole day about other things, but would not once mention what we had done for them?

I repeat, the idea of this holiday is good, but it would be very much better if it were spent in more nearly the spirit of the original Pentecost. If we would gather ourselves together on this day and worship God in spirit and in truth instead of as above described, the effect upon our lives would be vastly better.

THE FOURTH OF JULY

The short selection here given is taken from the Gospel Witness. It briefly and very incompletely shows a few of the many bad results of the long proceedings of the American people in their attempts to celebrate the national holiday.

“(The following, taken from “The Common People,” has some good logic, not only for Fourth of July occasions, but for other times as well. “Liberty is not license.” Whoever mistakes the one for the other does it to his own or somebody else’s hurt. Read this now, and if you are ever tempted in the line of Fourth of July follies, read it again when tempted.—Ed.)

The result of our celebration of the “glorious Fourth” was about forty deaths, not including those that will come later from lockjaw. Last year the number of these supplementary deaths was about 350. This year it is expected to be nearly as many.

On the next day after the Fourth of July the new Boston police commissioner, Mr. S. O'Meara, who has shown a good deal of sound sense since his appointment by Gov. Guild, commented upon the spirit in which our present celebration is conducted, and gave utterance to his opinion of that easy toleration which says, "Let the boy have what he wants," in the following fashion:

"The small boy is not a good judge of the safe quantity of the thing he likes.

"He wants more celebration than is good for him, just as he wants more pie for supper.

"He thinks the person who gives the dangerous extra quantity is his friend, and the person who stops short of pain for himself and trouble for others is his enemy.

"He loves the kind uncle or grandmother who indulges him past the point of sickness, and hates the doctor and the medicine that makes him well.

"The prisons, reformatories and highways are filled with men who were pushed into the easy road by people who said: 'Let the boy have what he wants.'

"There are a hundred boys on their feet and playing in the streets of Boston today for whom 'all they wanted' would have meant bandages and hospital beds, and, perhaps, a white hearse or two.

"Many fathers and mothers were too busy, Tuesday, to care for the bodies and souls and the virtue of their young daughters, and so they roamed the street through the night hearing, and often helping, men and boys to whom profanity is wit and obscenity a pleasant indulgence."

THANKSGIVING DAY

A farm paper for November, 1905, has its front cover strewn with pictures of people who with hatchets in their hands are after turkeys. The largest one shows a little lad, not over three years old, who has apparently just gotten out of bed, for he is not dressed yet, with a hatchet in his hand, approaching a gobbler, and underneath the words, "I hate to do it, but." It is a pity we are not turkey-hungry enough without object lessons like that put before the little tots. At the rate we are going now, Thanksgiving Day will soon mean nothing to the *young* but *glutting* themselves with *turkey* and the other rich dishes usually served in connection with it.

To be sure, when the turkey is on the table, grandfather, or some one, is supposed to give thanks for the meal, unless they take the short-cut, (which is quite common with some of our people in these days of plenty) and say instead, "Pass the bread around," or "long's brod rum." This is more agreeable to the outer man, but by the time the day closes who will have been most honored, the God of heaven, or the god of this world?

Many people fail to enter into the spirit of Thanksgiving Day because they feel that they have nothing for which to be thankful. I found an editorial in Home Life for November, 1906, that gives some of the conditions that surrounded the first Thanksgiving Day in America. I quote as follows:

"Thanksgiving Day is with us once again, and how much more we have to be thankful for today than had those brave Pilgrim Fathers when they

celebrated their first Thanksgiving day on the bleak New England shores. Of 102 emigrants who landed on the rocky coast of Cape Cod Bay in the winter of 1620, one-half died before the following winter had fairly set in. As we sit in our comfortable homes to-day we cannot even begin to imagine the sufferings of those founders of our republic. They suffered terribly from destitution and the rigorous climate, for they were not prepared for either. Both their clothes and their habitations were of little protection from the rigorous weather. Among them were delicately nurtured men and women, who were not inured to hardships. Two rows of huts were erected for the nineteen families that composed the colony, but within the first year they had to make seven times more graves for the dead than houses for the living, but with all those sufferings these brave souls had so much to be thankful for that they set apart a day on which to give especial thanks to God for all His mercies."

If those people could be thankful amid such experiences, how much more should we be, who have plenty and prosperity on every hand.

CHRISTMAS CAROUSALS

I was told this day (Dec. 26, 1905) that there were some of our boys (class I) in the village saloon, and that one of them was "ardlich voll."

They have a phonograph in the saloon; in fact, they do have in about all the saloons now-a-days. It should not be allowed, for it is just helping the devil's work along, leading souls astray.

That the worldly, unconverted people want to have their good times in the holidays is not at all surprising, for it is all they can comprehend—some physical indulgence, such as glutting themselves by eating and drinking, is their ideal way of celebrating. But we people, who are members of a church, and call ourselves Christians, ought to know better than to become co-partners with them, and “pull on a strange yoke.” We ought to have something better in a spiritual sense, than to indulge the fleshly appetites in our search for enjoyment. If we have not, then there must be something shaky about our Christianity. Dear friends, think about these things, and see if this is not the truth.

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CHAPTER 17

WHEN COMPANY COMES

A WORD OF CAUTION TO MEN

Brethren, did you ever try to calculate the amount of chemicals and rich viands you put into your stomach at a single meal, especially when you are visiting.

Judging from observations the women have a rule that when company comes, the potatoes must be mashed, and an extra amount of butter and other seasoning added; the apple sauce must be well spiced, and, in some cases at least, other dishes well peppered, and other like things done in proportion. This in addition to the mass of questionable stuffs that are hid away in the pies and cakes which you are supposed to finish up with.

I have not yet said anything about the quantities of drink taken with the mess, nor of the pork and chicken, and the rich gravy, perhaps made richer by the addition of butter, nor of the butter, applebutter and jelly, etc., that you are supposed to spread on your bread.

And then to think that two or three such meals are eaten in a single day's visit, and perhaps only four or five hours apart.

Ah, is it any wonder that we can almost beat the world with the number of complaints of stomach trouble, kidney trouble, and many kindred ailments?

I tell you the doctors and druggists would miss some of us amazingly, if we were all to leave at once and others fill our places.

ONE WOMAN'S WAY

— Since the above was put on paper I took dinner with an old couple and commented on the sensible way the wife had her potatoes prepared—cut in small chunks with a nice milk gravy over them. During the conversation that followed she said, “I quite often boil my potatoes with the paring on, even in the winter, but most cooks seem to think when they get company they must mash the potatoes. My sister from Pennsylvania was here visiting, and she said, ‘I have had mashed potatoes a hundred times since I left home, and I can hardly eat them any more. — If people could only realize how they would be appreciated cooked with the skins on, or in salt water, they could save themselves lots of work and bestow greater satisfaction on their visitors.’ ”—

She also remarked that she uses very few spices in their food, and that they have doctored but little, though they are over seventy.

CHAPTER 18

CHILD-TEASERS

"That boy is going home with me," said a man who had called in to see a sick man, to another who had called in for the same purpose. The boy was a little innocent fellow only four years old, and the man had jocosely asked him to go home with him.

He then related the following story: "One time when about twelve miles from home we teased a little boy to go home with us. He was just a little fellow, and we kept at him to make a little bundle and go home with us and we would give him all sorts of nice things to play with, and he could have such a nice time. By and by we went to the barn to harness up to go home, and when we reached the buggy, sure enough, there was the boy with his bundle, ready to go. When I saw how earnest he took it all, and how disappointed he was when he found that we were only in fun, and that he could not go after all, I felt sorry for him."

I should think he would feel sorry for what he had done, but the queer part of it is that he began the same sort of a game again upon the boy mentioned at the head of this article. I would advise that man and others like him to read Matt. 18:2-6, and consider well what that means, for it means what it says.

Why do people who call themselves Christians take

delight in seeing how easily they can sway the minds and hearts of the little ones? It often happens that in this way they are made to feel so badly that they burst out crying. Even parents do this with their own children. Do they think that their children are given them for playthings, to amuse themselves with? What would the Lord Jesus say to such people if He were here and saw such conduct?

There is a prevailing notion that we should notice the children and say something to them. This is likely well-meant, and is also true in a sense, but very much depends upon the nature of what is said to them. The man and his wife, of whom I spoke at the beginning of this chapter, likely thought they were doing a premium job of talking to that little boy in the way they did. Now that I am about it, perhaps I ought to state the fact that they apparently have very little control over their own children, some of which are now grown up.

The fact is, it should be a subject of deep study as to what may be said to the children, but instead of that about everybody is allowed to blurt out about what they have a mind to at them, and if they resent the injustice, as they sometimes do, who do we defend in trying to settle the trouble? People act as if they thought "any old" talk was good enough for them, because they are supposed to be too little to know any better. But they know more than we give them credit for.

What do people usually say to them, anyway? Very often some foolish stuff that is not worth the time it takes to tell it, or they go through the familiar per-

formance with them like "hola, pola, gix," or something similar to that. Well, now, suppose they should so far lose their natural modesty and respect to strangers as to come to you and begin such maneuvers as that, what would you think? Is it not a fact then, that they are naturally better behaved toward grown people than grown people are toward them, if the latter will let them alone?

I tell you, friends, it means something when older ones talk to the children. Their young minds are on the alert for something to feed on, and they listen with both ears; they want to peek into every mysterious thing that they come across in their search for knowledge, and it is right that they should. It would be a dull child that would not be ready to learn from things acted out about him. How could such a one be taught?

Now listen! I have not given you my strongest point yet. Suppose you are a visitor in a home. The children have a legal right to behold in you such conduct as will be an inspiration to them, and make them better informed as to how they should conduct themselves when they too become grown up. But now, suppose you leave off with your good conduct and begin to dally with the children as above stated. Now, they lose the lessons that they are entitled to receive from watching you and the other older people; they are losing the time in which they should be hearing words of wisdom and understanding; for you not only stop the lessons, but you take their attention away from what they were learning, or should have been

learning, making a double loss to them and also to yourself.

Now you see, do you not, how that interruptions, such as are mentioned, may be a loss to them? Or is your behavior at its best so insignificant as not to be any real loss when it is no longer seen?

Before closing this chapter I desire to say that our homes should have on the walls of kitchen and living room notices like this: *Please do not tease the children; they have no time to fool away.*

A good companion to that would be this: *What sort of examples are we setting for the children? Are our words always truthful?*

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CHAPTER 19

EARLY DEATHS OF YOUNG MOTHERS

I remember having heard it related that in some of our settlements a few years ago there occurred an unusual number of deaths of young married women. Some of them had been married only about a year, and left a wee baby behind to struggle through a motherless existence as best it could. This naturally gave rise to the query, Why was this so? And well we might ask ourselves this question in a matter as serious as this.

I do not claim that I can tell why this was so, but I have had, since hearing of this, some convictions which I wish to give to my readers for what they may be worth.

It is hardly necessary to say that the majority of us are only a short step removed from disease, even when we are supposed to be well.

This, being the case, it is an easy matter for a young woman who is soon to become a bride and who is anxious to make her wedding an affair that is the equal of any of its sort, to forget to take the necessary care of her health, and go beyond her strength in making preparations. She probably fails to retire when she should, is irregular in her meals, thinks she can eat nick-nacks and sweetmeats when she chooses, without much thought of what the results may be. She imagines she can stand almost anything. So the

days of preparation go by, and the wedding day arrives.

But the mental strain still continues, and in addition to this now comes the sumptuous feasting on richly prepared victuals, as often as four or more times during the day and evening. At these weddings this gorgeous eating is kept up far into the night.

Now, I cannot positively say that the bride rises the next morning with a dull headache, but the chances are that her stomach and other digestive organs are more or less upset, and that the additional feastings that are yet to come, coupled with other probable carelessnesses, may set in motion physical disorders which slowly gain a foothold until she finds herself a victim of stubborn ailments that refuse to yield to medical treatment; and by the time the first baby arrives the additional strain proves too much for the weakened organism, and the result is told in the heading of this chapter.

To one whose eyes are open to these conditions it sounds queer to hear it said at the funeral, "What a strange providence! We cannot understand why God wanted to take away this young mother from her family, leaving helpless children and sorrowing friends. But such are God's ways, and they are past finding out." How do you think that sounds in God's ears, accusing Him of causing the bereavement, when it may have all been brought about by our health-destroying customs, which we practice in "our ignorance, our folly, and our neglect."

Is it not about time that we learn to call things

by their right names, instead of going blindly on in the same old ruts year after year?

But our ministers may think they would not know how to preach a funeral sermon if they did not say those things. Preach any way you choose, brethren, but remember that if you follow the usual custom of placing the responsibility all upon God, you run a big risk of saying what is not true.

However, do not understand me to mean that we are not to hope for the soul's salvation of the departed one.

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CHAPTER 20

FUNERAL CUSTOMS

Today there was a funeral, and another of our fellowmen was laid away. His death, which was very sudden, was a great shock to his family.

As the funeral was to be in the afternoon, dinner was served at the house, as is the custom among us. But the question arose in my mind, "Is it really necessary, on such occasions, to have several kinds of pie and cake to be eaten at one meal?" Then there are usually two kinds of meat, and as many of vegetables, along with the other "what-nots." It seems to me that after having partaken freely of these, with our bread and butter, then to be tempted with four sorts of pie and cake in addition to what we have already eaten is going a good way beyond what nature calls for.

In fact, I cannot understand why it is that when our hearts are made sad by the entrance of death into our community that the bereft family should be put to the expense mentioned above so that those who remain alive can go there and enjoy a sumptuous feast. I have heard that in some sections (but perhaps not our people) they set out only a substantial lunch, and coffee, which no doubt saves a great deal of work.

SOCIAL GATHERINGS AT FUNERALS

A woman whose word no one doubts who knows

her, told what she saw and heard at a funeral where she helped to do the cooking. The people at whose home the funeral was belonged to the A. M. church. The husband had died in a distant state and was brought home for burial. The funeral was to be at one o'clock.

While this woman and the grown-up daughter of the home were in the summer kitchen getting dinner, she remarked, "I don't believe we will need near all of what we are preparing for the people who will be here for dinner." The grown daughter, who, however, was not a member of that church replied, "They'll eat it every bit. You needn't think hard of me, but you've no idea how those Amish will flock in here; it's a pic-nic for them." "Sure enough," said the woman who was helping with the work, "when dinner was ready we found the house was nearly full of people. Some of them lived only half a mile away, and others not over half an hour's drive. I could hardly believe my senses."

Another thing: What sort of talk do we have to listen to at these funeral gatherings? Next time you go to one just keep your eyes and ears open. See if you could tell by the talk that a soul has just gone from our midst into eternity.

IMPRESSIONS AT A FUNERAL

How time does fly! Time is speeding onward at a tremendous rate, and we have now gone clear through the year 1905, and are rolling along in 1906.

Some of our fellow-beings who began this year with us have already passed into the beyond whence there

is no returning. This forenoon I was at the house of mourning, where the mother was taken away by the ruthless hand of death. I was forcibly impressed with certain features of funeral gatherings.

There was the usual crowding of people into one or two rooms, which compels us to breathe each other's breath over and over again. Then there was the short (?) talk and the singing. I believe in singing at funerals, but under such conditions it causes people to pour the stifling atmosphere (including the floating germs) into their lungs to the full capacity of their throats. So we unconsciously expose ourselves to the taints of colds, catarrh, and other infectious disorders, which leaves it a matter of little wonder that we are so much subject to these and other ailments. But how can we help it?

Also I was reminded again of the custom of the men to keep their hats on in the house, and removing them part of the time while outdoors in the cold. I honor and respect them for removing their hats when the Word of God is being read, but I believe in being consistent.

Then again there was the usual bunch of young men (class 1) who were huddled together in the out-building where there was a fire, spinning their usual batch of carnal yarns, with great brown puddles of tobacco juice all around them on the floor.

And so goes the world; some arrive and some depart. It is one of our established customs that when one of our number is called away, we think it an occasion for the remaining ones to be preached to about the uncertainty of life and the certainty of death.

This is a good custom no doubt, but I am of the opinion that if we would live as we should, it would hardly be necessary for the ministers to talk to us at such times until we all become weary. Or, in other words, if we would cause our own individual lives to proclaim these solemn truths daily, it might lighten the minister's labors.

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CHAPTER 21

A PLEA FOR ORPHANS

"A WORD TO PARENTS"

About twenty-five or thirty years ago I read in "The Weaponless Watchman," a Mennonite paper, a short article by a young girl in which she admonished parents with all the ardor of her young heart to devote themselves more earnestly to the welfare and happiness of their children. Her experience was so much like my own that I cut out the article, but lost it long ago by its not being returned when I loaned it. She referred very touchingly to her sad experiences in early childhood through being bereft of her mother while yet quite young.

Later she had a step-mother, who, if I remember rightly, was kind to her, but failed, as so many others do, to satisfy the craving of her young heart for a mother's love. Said she, "All through my childhood years there was gnawing at my heart for this parental love. There were several children of us, and it was not until we grew up and one was passing away that we found out that all had hungered alike for love My father was a good man, and I believe now that he loved his children, but I saw nothing then that spoke to my young heart of love. He never stooped to such a 'foolish' thing as to kiss one of his children, and before I can remember I had grown too old for a rest upon his knee.

"Oh, parents! do not soar away among the clouds out of reach of your children, but give yourselves to them in such ways as they can understand and appreciate, if you want them to be devoted and obedient to you when they grow up."

THAT BOY

That poor boy has to go away from his home to spend this (Saturday) evening at some place where the boys run together for pastime, because there is no provision made in the place he calls home for him to spend the time profitably.

This boy was left an orphan at an early age and then lived with some relatives who seemed to think that they had done their duty by him when they fed and clothed him, and then kept him at work. Of course, work is good for a boy, when combined with the right conditions.

Now, if our doctrines and beliefs are the best, why do the young have to go away from home to find ways to spend their spare time in which they ought to be learning something of value to them in after life? In my way of looking at it, it is on account of our ignorance, our carelessness, and our lack of interest in the young under our care, and so they are about compelled to depend upon others for entertainment, including the "roughs and toughs" of the community in which they live, for entertainment and instruction,—and such instruction as they are getting, too!!!

See here! who gave you permission to talk gruffly and unfeelingly to that boy that lives with you? What right have you to talk to him in a way that you would

not be willing to be talked to yourself? Because he has met with misfortunes and bereavements in life, do you think you can add insult to injury if you choose?

If you would ask strangers to do things for you in the way that you command him, how much would you get done? "But," you may say, "strangers don't have to do things of that sort for me." True, and that boy may become so estranged from you on account of your lack of feeling toward him that he won't *have to* either, then you may wonder why.

WAYS OF ASKING

Now you are asking a favor of that boy, and perhaps you are just as snappish about it as you know how to be, and yet you may have the conceit to think you are "just a splendid boss." Some day you may wonder why he talks back and acts so independent. If you do not study him, he is liable to study you, and the old man or woman may be at a discount at no distant future day. Perhaps he is an orphan boy, as is one that I know, who works early and late and has to be contented with just his needs supplied, and be scolded almost every day of his life when at his adopted home.

Who is going to be responsible at "that day" for the way that young body and mind and soul were treated while in your care?

DISLIKE FOR THAT BOY

True, you dislike the boy and perhaps have some reasons to, for his ways are not those of a nice boy,

at any rate not always; but you should remember that the poor child was begotten in ignorance and reared in the same school, and has always been at a disadvantage, and is really to be pitied. It shows the effects of what his parents and grandparents advocated in their day. But he cannot help that. What is worth doing at all is worth doing well, and so it would have been a good plan for you to have done your part as nearly as possible as it should have been done. You might at least have been kind to him, and have made more effort to teach him patiently the things that a boy should know as he grows up, before reaching that stage where he is scarcely teachable any more, as is usually the case with youngsters like him, especially if his confidence is once broken.

Now, suppose you had had a real bright, good boy given you to raise, how much different would you have treated him, or how much better a boy would he have been after living with you seven or eight years? And would you always have spoken kindly to him, or would you have talked very much the same as to this one in question?

By the way, how is it with your own children? Perhaps that would tell the story. Do they obey you as they ought, or do they have to be told three or four times before they go when you speak to them? Surely you cannot make the same excuse about them in the matter of dislike that was mentioned above. Yes, how is it with your own children?

THE UNBALANCED BOY

It is not an uncommon thing to hear it said of some-

poor orphan boy that he "acts as if he didn't have good sense."

Now, it is quite possible that this is true, for it would be little short of a miracle for a boy to act perfectly natural in every way when he has for years past not known a parent's true love and counsel, and has, perhaps, not a real bosom friend in all this wide world. Friends, I am here to defend the cause of the downtrodden and abused as much as I can, and if you are guilty of neglect and injustice along this line, you are quite likely to hear from me on this subject.

Read the following poem. It will give you some idea of what ails a boy of this class if he acts queer.

"Tis morning, and people are coming,
The rain will soon beat on my head;
Though weary from pain and from crying,
I go from my dark alley bed.
I wake with no parent beside me
To hug me up close when 'tis light;
I've come to my bed without supper,
And no one to kiss me goodnight.

Chorus:

"But there is a home up in heaven,
For which there is nothing to pay;
A place where a dear and kind Father
Says the homeless may come and may stay.

"I'm weary, and then I am naughty,
I'm sick, and they call me a wreck;
But I would be well and be holy,
With loving arms over my neck;
I'm dying for someone to pet me,
I'm tired of life in the street;
I want a good home and some clothing,
A book, and a something to eat.

"How long must I hunger and sorrow?
 Be led into wrong and to shame;
 Where people are drinking and swearing,
 I never shall have a good name.
 The Ruler who lives up above us
 Takes heed to the rich and the great,
 Until they shall save us and love us,
 Now begging from gate unto gate.

"This earth is a kingdom of glory,
 When bosoms are warming with love;
 And giving to poor little children,
 Is lending the Father above.
 Then pity, O pity, the homeless,
 Who sigh for a friend that is true,
 The bread that is cast on the waters
 May some day return unto you."

I am glad I ever had the privilege of hearing the song.

A little girl whose parents used to visit at our house a long time ago sang this song, and it was of her that I learned it. It so impressed me that I wrote it off and that is how I still have it.

It certainly is very touching and pathetic to one who has known something of sorrow in this cold world. The child who sung it said a young man composed it. The story was his own experience at one time, and a woman took pity on him and took him in.

CHAPTER 22

VARIOUS DOMESTIC MATTERS

Rural Phones—Village Loungers—Visiting the Sick
—What the Thresher said to Me—What the Man
said to the Boy.

USES AND ABUSES OF TELEPHONES

It would be useless for me to try to tell you about the value of the rural telephone. Few, if any, of us would wish to have them all taken out of the neighborhoods in which we live.

Of course, we are aware that our Amish brethren have not seen fit to allow them in their homes. I used to think that they were too strict about this, but the more carefully I consider this matter the more clearly I see the wisdom of their decision. They no doubt discerned correctly what the results would be under present conditions if they had them.

One of their women spoke her mind on this subject on this wise: "Yes, telephones are convenient, but there is always the temptation to listen to what is said over them when the bell rings, and that is against the rules; besides, you are liable to hear things that you had better not hear." "But you need not listen," was suggested by some one. "Yes, but they do," she replied, "I would myself, if I had one."

So you see they know their failings, in this respect at least. While some of us A. M's. are giving way

to the temptation to hang on the phone to hear what is said, they are holding themselves aloof from it all, and I think they deserve credit for it, don't you?

However, they do not seem to be out anything from a lack of means of communication with each other.

VILLAGE LOUNGERS.

Persons who sit around town, in stores and saloons, are still seeking for some element of strength or for comfort, or for real happiness—some potent factor that is lacking in their lives.

But they are hunting for these in the wrong places. They show a lack in their make-up—something that is wanted to complete their manhood, which their parents or guardians failed to impart to them in their youth. So they are still in pursuit of the potent something, seeking it among their associates who are perhaps in the same impoverished state as themselves.

Oh, the awful waste of time and energy that results from such conditions—to have to seek all through life for what we have an inherent right to receive as a portion of our inheritance.

Such grown-up children! While we should be Christian men and women, in the fullest sense of the word, doing something to rescue our poor benighted cousins across the water, we are folding our arms, smoking our pipes, stupefying our brains, drinking our beer. They are wondering why we have not come sooner, and some of them who have found the light are giving testimonies to the world of a Christian experience that we do not approach to, so far as depth, fullness or power is concerned.

How long shall we slumber and sleep, and idle away our precious moments mincing with the world?

VISITING THE SICK

An A. M. minister once discoursed on this subject in one of his sermons, about as follows: "It sometimes happens that a man, or other member of the family, takes sick. His neighbor hears about it, and says, 'I must go to see them, for the Scriptures say we shall.' So he hitches up and takes his wife, and perhaps several children, and goes on his mission. Of course, it would not seem like much of a visit unless they stay there over a meal time. So they stay for a meal. Naturally, the family that has been nursing the sick and are tired out, now have the added care of cooking for and entertaining a lot of company for several hours, which more or less delays their necessary work and increases rather than decreases their weariness." "Now, friends," continued the speaker, "this is one way of visiting the sick, but it is not the scriptural way. The scriptural way is for only those to go who can help with the work, or in some way help take the care of the family." Still another way is by administering spiritual comfort to the sick, but this seems to be out of date at the present time with us.

This minister also said that it is often the case that inquiries about the condition of the sick on Monday morning among our people are answered in this way: "He is not so well; yesterday there were so many here, and so much noise and talking that it was such a shock to the nerves as to hinder rest and sleep during the night."

This shows plainly that while this kind of visiting may be well meant, it fails to be of any real help to the afflicted family, and our people should bear this in mind and hereafter conduct themselves accordingly.

While the above was spoken over twenty years ago, here follows a little incident that I heard only a few weeks ago. Two or more women went to visit an old couple, because they heard that the man had been sick. They found him able to sit up. Their daughter, who was their main stay, so far as doing their house work was concerned, had gone to her brother's house a short distance away. So when company came they sent for her. My informant said, "When she came home she looked cross, and didn't talk much."

After dinner one of the visitors washed the dishes, and when they were done the daughter said, "We always have so much company on Sunday, and I get so tired of it." This proved a sort of eye-opener to the visitor.

You see, she was tired from much serving, and thought she was entitled to some Sunday's rest, and so she was. I do not wonder that she felt out of sorts when she was called home to cook for and entertain company. Do you?

WHAT THE THRESHER SAID TO ME

I once worked for a farmer who was a thresher. While threshing at a neighbor's he sent me to the brook for a tank of water. Two boys went with me, one was his boy, who we will call boy No. 1, and another boy, we will call boy No. 2.

While I was getting the wagon into position boy No. 1 put the pump hose into the water. I filled the

tank and hauled it to the machine, and was sent for a second tankful. This time boy No. 1 was not along and before I could leave my team boy No. 2 said he would put the hose into the water for me, and I did not object, as the boys had done it all right before. But it was not long before the pump became clogged with sand and would not work any more, and had to be taken apart. The boy had pressed the end of the hose into the sand, instead of leaving the end clear, as the other boy had done.

I tried to explain to my boss how it was, thinking that that would clear me of the blame, but he replied, "That is why I sent you along, to look after things. What's the use to have a man along, if he doesn't tend to his business?"

That served me just right, and I have thought of that remark a great many times since then, and as I instinctively feel interested in the welfare of the children in the homes I happen to visit, this question has often come to me in this way: "What is the use of having a man and his wife with the children, if they don't attend to their business?"

WHAT THE MAN SAID TO THE BOY

Two Amish men were pitching hay into a wagon near the road, while on the wagon were two small boys doing the loading.

As I was passing along the road one of the boys stood still a moment, watching me. Just then the man on the other side of the load put up a forkful of hay to the boy who was occupied in looking at the passerby, and so did not take hold of the hay.

The man on the ground was of course a little tired of the boy's absent-mindedness, just as you or I, or any one else might be, if we lifted a forkful of hay on a high load and the loader did not relieve us of it.

Well, this man took the boy to task by calling up, "Wel, ich dedt gleiche wisse wie's kamt dos du dei business net minde kanst, dert drov'o!" There was nothing wrong about that, was there? It was what most any of us might have said.

I have thought of this little incident a good many times since then. It seems to me that there is a great deal of meaning to the expression which this Amishman used then, and that it might be applied to many things besides loading hay. Ah, how many times you and I have acted in the way the boy did! How many times we have failed in taking hold and doing our duty just when it was most needed.

"BUSINESS MINDE"

In this case it was spoken to a child, and about so small a matter as a forkful of hay, but what if the children should suddenly turn and demand of us grown people why we have failed to do some things that we have left undone—in short, if they would assert their rights and say, "We children would like to know why you grown people don't mind your business better than you do? If you are here to guide our tender hearts and minds into the right ways, then why do you not tend to your duty as you should, instead of gawking about, the way you do, at what others are doing, and perhaps taking part in their useless talk, and laughing at their silly expressions?" Would this not make some of us think?

CHAPTER 23

TALKS TO PARENTS

Does your child act peevish and fretful? Then look close and see if there is not a parent or other grown person in the home that does the same.

When your children ask questions that it is not best to answer, do not deceive them by telling them untruths, but simply give them to understand that it is something that it will not do to tell. Can you not give them some practical lessons, in keeping secrets themselves, so that when they get older they will not have to tattle everything they know?

When the totling wants the things that belong to the older children, and they retain them to keep them from being torn or soiled, what do you say? Ten chances to one you say, "Let him have them," and in this way he gains victory after victory, until he is virtually in command of the whole household, rather than let him squall in the way he is about sure to do if he cannot have his way. But mind you, this is after you have petted and spoiled him, for he is not so at first.

What sort of a life are you living in your home? Is it sullen and selfish, or is it gentle and kind and true? And those children of yours, how are they? Do they have a sort of family racket about every day, or is yours a home where order, good behavior and

love rule? If the latter condition prevails, then I would like to call in and see you when I come your way.

You should give the children a chance to talk some every day to you when you are alone, for they are often hushed when they try to talk before folks. Then you could give them some training in correct talking. This is a training they are entitled to.

"But," you may say, "I cannot take time for that, I have too much work to do." No doubt you think so. You are afraid your neighbors will make a little more money than you, if you stop to do something for your children. Then you find fault with them because they stammer in their efforts to relate something before strangers. How can you expect them to learn to talk with no training, and with only loose and careless ways in about everything they do?

While I believe it is wise to form the habit of looking at the funny side of things, rather than to worry over them; yet when I see the little ones at the table learning bad tricks, such as putting their feet on the table, or other equally unallowable conduct, and the father sitting and only laughing at it all, I confess that it goes against the grain with me severely, especially when I think of the injustice to the little ones themselves, and to the community in general. No wonder our households have fast become uncontrollable. In one home they allowed a little one to amuse herself by opening the doors of a cupboard that had no dishes in at the time. This went on for quite a while. Now that there are things in the cupboard, they are annoy-

ed every day by having the child get into the dishes and into the victuals. "As a man soweth, so shall he also reap." Anybody that would use their senses ought to know in advance what would be the outcome of such doings as the above.

What is the use of having a man and his wife with the children if they don't attend to their business?

WHICH CROP IS BEST?

You are supposedly engaged in farming, and stock-raising, and are kept quite busy with the various kinds of work that must be done in connection with these occupations. Incidentally, you also likely raise boys and girls at your house. You devote your principal energy and time to your farming, and give the boys and girls a part of that which is left over—what the neighbors and visitors don't get. Yes, and oftentimes you are then impatient about them getting that little bit.

Now, the Farm Journal has for years been telling us that the best crop on the farm is the little boys and girls that grow up there, and I saw in a recent number of it that President Roosevelt says the same. Now, which crop have you been cultivating the best in the past years? There may be lots of room for you to change your views and your methods. Begin now and look the matter squarely in the face, and see what conclusion you come to. But be fair about it. You will no doubt find that the last named crop will live on and on, throughout a never-ending eternity, while perhaps the greater part of the first-named crops will soon be used only for fertilizer.

John Blank and wife are the happy parents of a little girl or boy, as the case may be. So far, so good. But what is going to become of it by the time folks get through making a plaything out of it?

ORDERS AND BORDERS, OR FENCES AND OFFENCES

Let us suppose a case. Your neighbor has a rail fence that is scarcely knee high, but he turns sheep along side of it in the field. Before many days the sheep get into your crops. He drives them back and lays up another rail, but the offence is repeated again the next day, and likely the days following.

Now, this is the way many of you are taking to govern your children. You tell a little one to do or not to do a certain thing, but you say it in such a way that it does not amount to any more than a fence knee high does to a sheep or to a grass hopper. If your neighbor continues in that way he may, he *will*, have a flock of sheep that can go about where they please, and if you continue in that way with your children, it will not be many years before you will be wondering why they have so little respect for what you have to say to them.

Said a mother to her little girl, "Come, I want to tell you something." The child refused to come, but still the mother repeated her call. I do not remember if she went or not, but she heard nothing new if she did. Now, this is what I want to call attention to, that in nearly every case of that sort, the little ones are being deceived by such schemes as that, and it is no wonder that they get so they mistrust. The right way is to train them to mind from infancy up, then

when you want them to come to you, say so. Do not pretend you want to tell them something new and then palm off some game of deception upon them, for it will spoil the best child that ever lived, and parents and guardians have to pay dearly for such folly.

Do you mean to say that your head and heart are so entirely empty of knowledge and loving words, so that you cannot think of anything to say that would have the effect of thrilling your child's heart with new joys daily, by the love and wise counsel which you could bestow upon it by the faithful performance of parental duty?

You let your children grow up with their minds and bodies trained to wrong things, then when they are to become members of the church you want the preachers to attempt to change them by preaching to them, and you usually have an uphill time of it. How unwise not to train them from infancy to do as they should! How much sin and sorrow might be avoided by both parents and children if this were done!

NOT WORTH WHILE

Such a time as many of you parents have to get the young people up in the morning! Some of you begin calling them when you first get up, then perhaps other members of the family join in and help until finally the sleepyheads appear on the scene of action. The fact is that in many cases the young people are woke so early that it is almost impossible for them to get up at that time. One little girl, where I happened to be, was called up early and then spent all of three-fourths of an hour putting her shoes on and washing

and combing. It would have been much better to let them sleep undisturbed until such time as they can get up, for you only bother them by waking them every few minutes during the half-hour that it takes you to get them up.

It would be well to have a previous understanding as to when they are to get up, then when the time comes insist gently but firmly upon prompt rising and dressing without any loss of time. When allowed to be so long dressing they get in the habit of it, and so much valuable time may be wasted in after life. The fact of the matter is, most of you did not begin in the right way. You begun by nagging, and you now have a chance to take it out in "nagging."

I know of one mother of four children who takes a lamp upstairs (if it is dark at rising time) and her little boys are up and dressed in two minutes, and there is no fuss of any sort about it, and the smaller one downstairs the same way. The difference between them and you is that these last-named parents think it worth while to go upstairs to waken their children, while you have plainly said by your actions at least, "It's not worth while." And that is a game that two can play at; the young people seemed to be possessed of the same notion, which they plainly showed by not paying much attention to your calls. There is room for changes to be made for the better in the manner of getting the children up in the morning in many families. Who will be the first to make the changes?

CHAPTER 24

HOME INFLUENCES

A DREARY HOME

Today I called at a home on an errand. The people are quite along in years, but are otherwise about as they used to be. I could not help but notice the absence of sunshine and cheer.

There was a box for a spittoon, set over a newspaper, all bespattered. There were daily newspapers in abundance on the lounge, but I noticed no copy of the Scriptures, or papers of a sort to feed the mind, the heart—the affections and the soul.

I thought to myself, "No wonder the boys that were reared in this home found no enjoyment in it, but would slink away and spend their spare time and Sundays at some neighbor's house, pitching horse-shoes or playing "hide and seek," or some other equally childish plays, even after they are thirty or forty years old."

Oh, the poor people there are in this world, who have plenty of property, but whose souls are so shriveled up by their wickedly selfish lives that they can not enjoy what they have. Such a dreary, childless home!

Religiously it may be hard to tell just where this old couple belongs. However, "once upon a time," they had joined the A. M. church, but they seem to

have graduated, or reached a state where they can get along "so."

"LET A LITTLE SUNSHINE IN"

A little girl who was staying at her grandparents' refused to stay in the sitting room, but seem contented in the kitchen. The sitting room contained good furniture, with closely draped windows and dark wall paper, which, to me, made it seem dark and cheerless, with only a "keep" coal fire in cool weather.

This family have ample house room but they built a kitchen away from the house which they use the year round and keep the three best rooms in the manner described above. They raised a large family, but as fast as they became of age they went elsewhere to work. In my opinion a plain Amish sitting room with no unnecessary drapery may be far more cheerful than many of the homes that are fixed up more for nice than for the comfort and cheer of the family.

IMPRESSIONS IN A HOME

The following is a brief sketch of a real home, but none of ours, except that the husband and father is, I believe, still a member of the A. M. church.

This home is really quite a subject for study. Bric-a-brac, and evidences of fancy work in almost every part of the house, that is of no real value, but which cost considerable money and work. Those lace curtains that hang clear to the floor, unless fastened up—what are they for anyway? They are so long and take up so much room that if any of the smaller children wanted to have a good natural play time in the

house they would be liable to get their feet tangled up in them, and then there would likely be some scolding done, and feelings hurt. The drapery might be considered of more value than the freedom and home privileges of the children.

On this morning the milk that was saved out for the use of the family was not strained until more than an hour after the milking was done (if I mistake not), and it appears to have been a common occurrence.

Still another noticeable feature in this home is the number of times that the young people had to be called in the morning, and a similar condition prevails after breakfast when they are told to go to work. The mother had repeatedly told the grown daughter to clear the table and wash the dishes, but still she did not get about it until finally the mother said to her, "Ich hab' dich now schon so oft kehse, un's bat net meh os wan ich zum hund schwetze dedt; now geh!" Now, this daughter seemed like a good, true-hearted girl, but on this Saturday morning things seemed to drag, and she needed her mother's presence and sympathy, and counsel, in the kitchen, which was not given. In fact, I am confident those children (there were four girls) could all have been trained to do their work with promptness and regularity, but instead of that it was just the opposite. The mother, like so many other mothers, had not learned how to give them the inspiration and courage that all children need if they are to do their work faithfully. †

The daughters, like the parents, had gotten into the habit of hanging around where the mother was, examining the new things that had been brought into

the home, just as if they were waiting to get inspiration from these for their work, but they were led farther away from it.

Another of the conditions noticeable in this home is that the "one thing needful"—the Bible and its inspirations, were being more and more neglected, for no Bible was visible in the room, but there was a fashion monthly, full of pictures of the latest styles. With no Bible reading in the home, as formerly, and no prayers heard, what wonder is it that they are unsteady and wavering in their daily vocations?

It takes some head work, and heart work, to manage a family of growing children, and if this mother had only known it, she had the material for one of the best families in the land.

LACK OF MANNERS IN THE HOME

Many parents are not mannerly toward their children, much less polite. For instance, when one of them has some article in their hands, which they probably have as much right to as any one, it is quite a common occurrence for the parents to command them in a way that is stern and really unmannerly to give it up, instead of asking for it as they would if they were asking the same thing of strangers.

It is the same way in commanding them to do things. What wonder is it that children often talk back in the same unfeeling, unmannerly ways? Then they are accused of being disrespectful toward their parents, when they are merely practicing the lessons that are put before them by those who have authority over them.

This unjust accusation is sure to do harm by affecting them in one of two ways. Either they will resent it as being entirely untrue, for they had no wrong intentions in their hearts, or else, if they are instinctively aware of any jarring, or disrespectful relations between them and the other members of the home, it will naturally cause them to have a leaning away from home, and toward strangers, with whom they expect to find more harmonious associates. When the young are in this state of mind what wonder is it that their thoughts, feelings and affections are largely away from home, causing them to seem neglectful and careless in their duties at home?

These are results that follow as naturally from the conditions mentioned above as does the harvest from the nature of seed that is sown.

What I say in this book is not taken from papers, but some articles have since been taken from papers because they substantiate what I have already said.

The following from the Farm Journal is so nicely in harmony with the above that I give it here:

"The home is the place of all places in which to teach courtesy. Be courteous to the children if you would have them be courteous to you. Some folks brusquely brush children aside and never ask their pardon when they do anything to them demanding an apology. I was once at a day nursery where the woman in charge always used the politest words in addressing the babies. When spoken to in regard to this, she said, 'If we are not polite to them, we can not expect them to learn to be polite.' Mothers should insist that their children observe in the home every

law of politeness. The term 'company manners' should never be used; home manners and company manners should be the same." [A. M. D.]

CHILDREN MAKE GOOD HELPERS

In another chapter I make the statement that children would just as soon stand guard over things in the house as not, if they are put at it in the right way. Since then I have had some examples that brought the matter more definitely before my mind's eye.

You may also have noticed that when there are several children in a home when there is something being handled that they are not to meddle with and the parents give orders to that effect that the next larger than the little ones will take right hold and help to keep the smaller ones from interfering with the forbidden articles. In doing this they will repeat about the same words that they heard their parents use and they do this without being told in some cases.

Now, while it is true that they make good helpers it is also true that those same children when through with their task and left to themselves will get into mischief too, and may cause nearly as much bother as the smaller ones. Now, why is that? If they know enough to stand guard, why do they not know enough to behave themselves? For the simple reason that the parents turned them loose and did not furnish them with more to do than would keep them employed. A wise man says, "Lasz dein Kind nicht muesig gehen"—"Do not let your child go idle." Even to do a good job of playing they will be helped by the parents directing their play so it can be gone

through with more innocent vim and satisfaction. The reason they seem meddlesome and mischievous in their play is because you do not show them how to play vigorously and at the same time look out for the safety of the things that they otherwise would perhaps tumble over and use roughly. In other words, have them to understand that to play nicely, carefully, and in proper order should constitute a part of the game that they are playing. You know they like to do things in which they imitate grown people. If you would enter into their life with them and take a live interest in what they do, or should do, I believe that they could often do things that are of value and at the same time enjoy them as a sort of play game. In fact, this is the method used in kindergarten work. Now why is it not employed at least to some extent in private homes? Who can give any real good reasons against it? "Slackness and slipshod family government." How does that fit? By your actions you say, "We do not have to; kindergarten managers have to, but we do not."

It is your privilege to manage their play when they are in the house and see that they do a good hearty job of it. Half-heartedness is not good, even in play. So if you will help them in their play to get the greatest possible good out of it, they will develop faster both mentally and physically, and will be the better able to help you when you need them. If you are the right sort of a mother, they will each want to do the most for you. - Just think how much better you will then be than those mothers who do not know how to utilize the constant activity of the young, but in-

stead are kept busy trying to correct them and perhaps scolding, and wondering what on earth children are good for anyway. Poor women! Don't you wish you could invite such women to your house so they could see how much real enjoyment you are having from yours? If they would want to know how to manage it you could tell them, "That is simple enough. I help them to get enjoyment out of their play, and they in turn take delight in helping me with my work."

Here is an item from "The Magnet," that bears out the above idea. A certain mother who took much pains to cultivate the spirit of helpfulness and co-operation in the home, relates the following little incident: "I have the children help me with the housework in the morning before they go to school, and in the afternoon when they return. This is not the custom in our neighborhood, where most of the women with families as large as mine keep help. Some of the girls have been telling my oldest daughter that she does too much in the house. I am glad to say that she was indignant at this remark. 'As if I could do too much for you, mamma,' she said, when she repeated it to me." This is a spirit of appreciation that any mother would enjoy.

HOME STUDIES

Why do our young people spend so little time in studying at home?

One reason is because many parents fail to provide suitable quarters and conditions to make it easy for them to do so. The sitting room is not always an

agreeable place for this, and perhaps the kitchen is no better. Or there is no suitable table, and perhaps the light is insufficient, and it may be the student would have to rummage over dusty shelves to find the books, paper, etc., that he would need, and if there are smaller children the chances are that they are so noisy as to render study very difficult, if not impossible.

Is it any wonder that the boys prefer to pick themselves up and go to the village store, or to some chum and spend the time in ways that are not profitable, and perhaps demoralizing, and so the precious moments go to waste for want of a little forethought on the part of the parents.

If parents only knew what a power they might wield over their offspring, if they would take pains to set the examples themselves by engaging a few minutes each day in the study of the subjects that they think their young people ought to study. The power of example is very great, and this in connection with favorable conditions would be worth more to their children than a fortune.

The early morning is a good time for young people to study, for it is then easier to learn, and if they could be induced to try this plan and have furnished them the preparations needed, such as comfortable fires in cold weather, proper lights, etc., they might make rapid progress in learning and in storing their minds with the best thoughts from books and papers, and above all the Book of books.

Since the above was written I found an item upon

this subject in the Farm Journal. Notice the similarity between the two in some respects.

"It is a help in keeping the children interested in their studies if they can have a pleasant place to study. When the sitting room is full of noise and talk, let them have the dining room with its big table; or, provide some other place where books and slates can have room and light. A little friendly interest and help from the older members of the family will make the home study easier, and bring both parents and children nearer together."

HOW WOULD AN ANGEL FEEL IN YOUR HOME?

We read in Scripture of angels being sent to the earth to deliver messages, and to do hard things for people. One instance of this kind is when the angel rolled away the stone from the sepulchre for the women. Another is when an angel opened the prison doors to let the apostles go free.

We will not stop now to count up any more of the instances of angels' visits, except to mention the one we read of in the historical book Tobit, where it is stated that an angel spent a number of days upon earth, to help two different families in some matters of very great importance to them, by which two persons were united in marriage, and a blessed union it was, too.

But what I wished to say more particularly is this: If such a strange thing should take place upon this earth that God would send an angel to your home in human form, to be your farm hand for a season, and you would not know that he was an angel, how would

he feel while in your home? Do you not think he would get very lonesome in the worldly atmosphere of your home before the summer's work would be over with? What would he think of the way you have been managing your children, or trying to?

He might be able to bear it one summer in a home where prayers and songs, and God's word, are daily realized, but your home, how would he feel there? How much gossip, silly conduct, and unchristian conversation would he have to listen to in the course of the season? What sort of a report could he take with him when once he endured his time out working for you and living in your home, and your church?

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CHAPTER 25

THE FAMILY

BOYS' ASSOCIATES

How much valuable time do your boys kill loitering at the barn talking stuff that is worse than useless, when some neighbors' boys come over of a summer evening, or on Sunday? But where better can they pass the time? Just as likely as not they would not be welcome to come to the house to spend the half-hour or more; for what arrangements have you made for boys to spend the time profitably in the house? Would they find some good books and papers real handy, from which they might learn some good lessons, or would they find you ready and willing and *able* to give them instruction by personal talks, about matters of which they should know something and from which they could learn valuable lessons during the time that they would otherwise spend at the barn talking in a way that might make your ears tingle if you heard it? And who knows how many whispered lessons they learn?

I am not guessing at this, for just now, at the very time that this article is put on paper, a case of this sort is being acted out in my hearing, when a lad of 15, an orphan, spent quite a while talking with a boy of immoral character. Now they have gone away together, where they are under no restraint at all, for

it is certain that their former training has not been of a sort to exercise much restraint upon them when alone.

I believe that as a rule parents and guardians desire that their boys should grow up both virtuous and intelligent, but where, or how shall they get these qualities when they can fool away their spare time as stated above, and with no mature minds guiding them in the paths of truth, virtue and purity?

A WIFE'S INFLUENCE OVER HER HUSBAND

Today I was at a house, class 1, and the woman, still comparatively young, would be rather good-looking if she were dressed as a woman should be, but her dress was a poor fit, and was not long enough to reach her shoetops. In fact, it was so far from neat as to make her appearance far from attractive. A wife dressed in such a way does not have an influence over her husband that is elevating or uplifting, but more likely the opposite.

If any of our people have an idea that we should dress ourselves shabbily, they are not doing as Paul teaches us to do where he says, "Likewise that the women *adorn* themselves in modest apparel." That means both neat and becoming, and not slouchy.

At the time the above was written I thought this woman had a model husband, but since then I have heard and noticed things that tell a different story. It seems that he is in the habit of going away and spending whole evenings, or parts of days at neighbors' houses for no particular purpose, except to be somewhere besides at home. Besides this, it seems

he is not a good provider for his family, the wife often having to go without things that she very much needs for herself and the children. She works hard to keep things going, for her husband's work takes him from home the greater part of the time, so that he probably does not know how many crying times she has over her situation.

As like begets like, the chances are that there is fault on both sides, and it may be that the conditions mentioned at the head of this article had something to do with those mentioned later on, and vice versa. It is one of those affairs in life that work both ways, the one having an effect upon the other.

NEED OF HELP FROM ABOVE

How much such a wife needs the wisdom and help from above! But there is not much evidence at hand that either of these is realized and enjoyed in this case, except in a vague sense, as most people naturally have them.

A wife who was raised in comparative ignorance so far as intellectual culture is concerned, and whose only ability along this line is to act her part in neighborhood gossip, can not expect to wield as good an influence over her family as one whose youth was spent in a way that put her in possession of both tact, intelligence, and the wisdom that comes from above—who can touch the throne of God in prayer and bring down divine help and grace in time of need.

This is a phase of home education that is sadly neglected by our people and so these hallowed influences that can be made to wield such a power in domestic

life can not be brought to bear upon the members of the family as they should. No wonder the wife has to resort to crying as about the only relief.

WHY SHOULD BOYS WORK?

Yes, boys are expected to work faithfully and industriously, then they will be called good boys by the neighbors, and, it may be, by their parents occasionally, when they are talking to other folks, though they almost never think to tell the boys so.

But what is there really in it for the boys anyway? What words can they say over to themselves to inspire themselves with patience and courage, when they are bluntly ordered to go and do their work, while, perhaps, the older people are having an easy time, entertaining company, which pleasure the boys would have to deny themselves, and at the same time they may have to do some disagreeable task that the older ones shrink from doing?

Shall they seek consolation and courage in thoughts like these: "Well, we boys must be good, and work hard so that pa and ma and we children may have bread and butter, and meat and potatoes, and other things to eat, and clothes to wear, and so that pa can have plenty of tobacco so he can smoke and chew, and so he and ma can have good times at gatherings talking, and talking and eating some good 'eating'?"

Are these the inspiring thoughts that they can take with them to their work to console them in the self-denials that it takes to be good boys in this age of spoiled youngsters?

Will they not likely also count in for themselves

the expectation to have a good time with the boys? And will they really consider it necessary to be good boys at home so that they can go out with the boys? That is one of the pleasures that I can see that this class of boys will be wanting to have. I say then, are they not likely to make up their minds that they can have a so-called good time with the boys, even if they are not particular to be good boys at home? Yes, are they not apt to decide that they can cut up even more lively with the boys if they practice being rough and rowdyish at home?

Certainly they can, and if they are left to themselves to decide, as most of our boys are, they will be quite sure to take this short cut to have their fun, and this is where they get their start in the present day. I think it is an injustice to send boys to their work day after day so empty-headed, and empty-hearted, when they could go with full hearts if their home-life was what it should be.

INFLUENCE OF GRANDPARENTS UPON CHILDREN

Today I spent some time at a house where there were two little grandchildren who were here to spend the day. At four o'clock the grandma asked the little boy, who was about two years old, "Don't you want some pie?" So she went and got him some pie. The little girl (who had been upstairs where their mother was sewing) came into the room and wanted to know why her brother was eating pie. She herself refused it, which showed that she was not accustomed to lunching at home. The boy only ate a little of it, showing that he was not hungry. The grandmother,

who was at the time having a siege of "the grip," then ate the piece of pie herself. No wonder she complained of her stomach and head feeling so badly, if that was a sample of her prudence. It seemed to me that those children used more judgment than their grandmother did.

This incident also reminds me that about three days ago I chanced in the house of a German Baptist family, at nine o'clock a. m., and found the grandfather with two little ones on his lap, feeding them some of grandma's currant pie.

From whence is this mania on the part of grandparents to stuff the children with pastry between meals, which even grown people can hardly indulge in at regular meals, without adding to their dyspepsia? Won't some sage arise and explain the wisdom of such a course, if indeed there is any wisdom in it, if not, why is it practiced?

As a rule grandparents are, or can be, very valuable and helpful people to have in the family, or near by, but the number of cases we hear of where they interfere with the government of the little ones in ways that tend to spoil them is certainly not to the credit of those whose white hairs entitle them to wisdom, rather than folly.

I do not know of any persons on earth who are more entitled to be respected and honored than our grandparents, but we need those most who have gone through life with their eyes open and can point out the danger spots and breakers to those who follow after.

Therefore let prospective grandparents bear this in

mind and aim, when they arrive at that period, to possess qualities of greater value to the rising generation than do those who do not know any better than by their fond indulgence of the little ones may be a means of increasing ailments and doctors' bills. Let them remember that the world needs grandparents that are intelligent, and will be a real help and safeguard in bringing up those who are still in the years of tender childhood, and youth.

SCOLDING CHILDREN WHEN THEY ARE NOT TO BLAME

Yesterday I stopped in a house where there are two children of about 10 and 12 years of age. The boy had a whole pie on a plate on his lap and had cut out a piece. It was about an hour before dinner time. He went with me to the barn and when he came back he again took the pie on his lap and began eating. Then his mother said in a sort of scolding voice, "Sam, go and water those cows, and don't sit here and eat pie, it will spoil your dinner." Now, this was all very true, almost any mother would have said the same thing, but what I wish to have you see is that a really wise mother would find a better way to manage her boy in such things.

She had permitted him to take the pie in the first place, and very likely did that on other days, too, so of course he thought he had a right to. It is just what is being done in many homes; parents permit children to do things that are not proper, and then perhaps all at once begin to rail on them for doing so, when they should have nipped in the bud any attempt to do that thing the first time they saw it tried.

Had this really well-meaning mother given her boy ample instructions privately, in such a way as to hold his perfect confidence she might have saved both from the humiliation of administering a rebuke before strangers.

The trouble is that parents are careless and do not mind their business, and then when strangers are present they advertise both their own poor management and the children's faults.

Still another little incident occurred in the same family and about the same time. The mother ordered the little girl to take the soaked bread that was in the basin to the little chickens, then stopped her at the door saying the bread was not mashed up fine enough. This, too, was spoken in a scolding tone of voice, when the child had perhaps not knowingly done a wrong thing all forenoon.

I know that this is a natural thing to do, for it really does itself if we are not on the watch and keep our hearts and tongues fortified against speaking harsh words. We should make every effort to break ourselves of the scolding habit.

PERSONAL INFLUENCE

Personal influence is the magnetic effect of our actions and words, which we carry with us wherever we go. When once we have made an impression upon those about us, every time those same persons come in contact with us, that same influence will spring into action and impress itself anew unless we have changed since we last met them.

A person that is pure morally has a tendency to

produce those same qualities in others. A well-learned person is likely to cause the study and discussion of things that we have not been familiar with. Again, a lewd, immoral person, if away from restraint, will likely awaken and call forth in others vile, carnal desires, unless we resist with sufficient force to repel them.

An incident that shows the power of personal influence is in the case of a little girl about two years old that was often left in the care of a boy when the folks were out. The boy (who was not their own) had himself had a very poor bringing up, and, while he did the best he knew how, his care of the little one was mostly by fooling with her, and keeping her on the go in more or less excitement. But when this girl got larger and a little sister came to stay with them, the schooling that she had received was brought to bear upon the latter. She could not keep her hands off of baby from sheer force of habit, no matter how quiet baby was. The result is an exciting commotion going on the greater part of the time. Both children are more or less peevish and irritable, and so there are a good many screams and much discord in the family.

Now, these children when babies were just as good as they could be until they were spoiled. When parents allow their babies to be trained into a bundle of excited nerves, with broken health and depraved appetites, they will simply have to do as these parents are doing, live in an almost continual hubbub and racket, trying to keep their little ones orderly, but having a dreadfully hard time of it.

CHAPTER 26

INFLUENCE OF PARENTS UPON CHILDREN

What is it that causes children to be awed into silence when strangers are present? It is in part because they have not yet learned what their characteristics are. In other words, they do not yet know whether the strangers are quiet and solemn, or whether they are "cut-ups."

A man related the following: "I sometimes wonder how my father managed us children the way he did. When there were visitors in the home and we children would become a bit noisy in our play father would turn and look at us, which at once had a quieting effect. But by and by we would forget and again become a little loud, when he would simply turn and point his forefinger at us; that would settle it." That father understood his business and attended to it, too. I once heard of a mother who used that method with her children with equally good success, and I believe that any right-minded parent, if he will take the right way for it and begin in time, can do the same. But the way many parents, and other grown people, often talk to the children is enough, in many cases, to spoil the best child that ever lived.

When the Savior set a little child before the disciples for an example of humility, what do you suppose He would have said to them if they had begun to tease and tantalize the child the way folks often do in these

days? You can form an opinion by what He did say at that time, as recorded in Matt. 18:6. "But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and he were drowned in the depths of the sea." You people who take pleasure in teasing children until they feel bad over it had better ponder over this Scripture until you realize what it means, and then stop that sort of doings.

HOME HELPS FOR YOUNG LEARNERS

Do you expect your young people to apply themselves during their spare time to the study of the things that they will need to know when they are grown up, and entered upon life for themselves? Surely every considerate parent does.

But, are you willing to see that they have the little helps that they need to do this? One of the things that they need is a suitable place—a room in the house where they can pursue their studies without being disturbed to such an extent as to cause them to give it up and seek amusement elsewhere. Proper examples have great power with them. Let a grown person get a book and show an interest in its contents, then note how quickly the children will want to follow the example. But often they are refused the book that they wish, and still oftener are left without any help in using it. It is right to refuse them books that would be of no use to them, or that they would be apt to injure or soil, but these should be the exceptions rather than the rule. Children should be taught the use of books and other reading matter and they can

easily be led into doing the things they ought to do, if their elders will only lead them gently and patiently by their own example.

But instead of that the customary way has been to get behind them and growl at them for not doing what they ought, and perhaps using harsh accusations because they do not do things that very likely no one else in the house is doing.

What a careless, thoughtless, negligent set we have been in respect to the real needs of the little ones! When will the young have the teaching that they need? Oh God, hasten the blessed day!

THE HABIT OF TALKING CROSS

Many people have accustomed themselves to speak in a sort of cross or impatient way to each other. If you are one of these you need not be one bit surprised if the young in the home do the same thing, for it would be strange if they did not. Perhaps you would like to break yourself of this habit, but find that you are so set in your ways that it is hard to change. If you have the care and training of children, you should at least make a special effort to teach them to speak kindly to each other, for in this way a great blessing may come to the family if you can take the right way for it. You yourself may also be helped by the efforts you make to help them.

There are few thing in this world that go to make a home more homelike than kind words that come from kind hearts, to the other members of the family. If you do not know this by actual experience, set a day when you will make a beginning to cultivate this

boon to aching hearts, and let it be a beginning that shall have no ending in your lifetime.

SCENE IN A HOME OF CLASS I

Supper was just ended and the parents were each sitting in a rocking chair. The mother was holding the baby, and the father was smoking a cigar. Both were trying their influence upon the little girl, by telling her to go and clear off the table, but the child had been brought up tenderly, and to do about as she pleased, and she informed them that she would not go to the kitchen until her mamma went. You see they told the child to do what they did not want to do themselves at that time. Perhaps if the father had denied himself that cigar, and had gone to clearing the table it may be that the little girl would have followed. As it was, they merely tried the experiment of using their past influence over the girl, but this influence proved to be so weak that, in this case at least, it did not succeed. Later the mother did the work in the kitchen and the little girl did not even have to help with it. The child gained a complete victory, and the parents, as usual, lost one.

SPOILED SONS

A German who was raised in idleness in his native country came to America (I believe he had cut up a caper and had to flee) and after landing in this country he took up the profession of begging for a living. He was telling a citizen here how well off his parents were in the old country, while he had nothing. "Well," said the citizen, "you say your parents are

very rich, and yet you are asking me to give you money; why is that?" "You see," said the German, "let me tell you something: when parents have only one son they spoil him themselves."

Here is truth in a nutshell. However, in this country they can "beat that all hollow." Plenty who have had half a dozen sons, and as many daughters, spoiled the whole of them. And it is mighty poor business, too, that such parents are engaged in; and then to think of the serious rendering of accounts in "that day." Brother, how is it in your family?

AN ADVOCATE OF IGNORANCE

A good many years ago, when some of our settlements were still new, there lived a man who, on account of some of his notions, we might name Old Simon Gernedumm (Wilfully Ignorant).

This man held to the belief that all the education his children needed, especially his daughters, was to be able to read, and that mostly in their mother tongue. Arithmetic, writing, and the other common school studies, were of no use for girls, according to this man's views in the matter. The result was that his children got only a few months schooling, and most of them can neither read nor write the English language, to amount to anything.

One of his daughters was heard to say, "I have often wished I had been taught to write, too, so I could write and receive letters, like other people."

How different this man's teaching was from that of our Martyr forefathers. They very strongly urged the young to "keep on in reading and writing," as we

have several times seen in their letters, parts of which are copied in this book.

To those who are acquainted with this man's posterity, and who have their eyes open, it is easy to see under what disadvantages they are laboring. From all accounts, there is hardly one of them that knows how to bring up their families as they should, and some of them have been making dreadful work of it with the little ones, who were at first as pliable as wax.

There is such a thing as putting a premium upon ignorance, and that thing is being done among us even to this day.

The Herald of Truth once said in an editorial, "There may be some truth in the maxim, 'Where ignorance is bliss, 'tis folly to be wise,' but when God says, 'Be wise,' 'tis a sin to be ignorant."

SPENDTHRIFT EXAMPLES

When you put, or allow to be put, before your boys when they go to a sale, the temptation to spend their money for candy, peanuts and cigars, and perhaps set them the example yourself, do you not see that by this means you are teaching them to spend their money for things that are worse than useless—things that only indulge the senses, leading on to sensuality.

When you attend a sale again where these things are sold and will look about you, you will find a whole lot of youths there who patronize them. By looking a little closer you can also see that they are under-size,

and present a dwarfed appearance as compared with their forefathers of two generations ago.

When will the fathers of these boys get their eyes open to the real condition of things at the present time?

INCIDENTS FROM THE HOME OF AN EVANGELIST

One of our evangelists, while holding a series of meetings, related the following incident about his young boy who wanted very much to go with his papa somewhere, but was not well at the time, so when his father asked him if he did not think he had better stay at home on account of being unwell he looked up into his face and said, "Well, father, you know best what is good for me, and I can trust you."

The father was so impressed with his simple trust that he felt that it illustrated the confidence that we should have toward our heavenly Father.

Another of his boys, only 12 years old, asked him if he did not think certain doings in the neighborhood were wrong. This was at a time when he was being examined by the elders as to his fitness for baptism. These are certainly unusual incidents and go to show that the family government in that household is very different from what it is in many families of our people.

SOME IMPRESSIONS

The behavior of children depends upon the way parents handle them. I have seen them give to the babies for playthings everything that comes into the house that is not too large for them to handle.

I was once at a house where there are small chil-

dren who are given things in this way. The parents were not at home, and the fourteen-year-old daughter had her hands full with the two younger ones. The baby hastily crept to where I had put some of my things on the floor, and expected to make playthings of them just as he was used to doing when his parents were present. The three-year-old climbed up on the table where we supposed things would be out of their reach. The daughter took her down, and took the baby away, but they each did the same things again as often as they had a chance.

One would think that in a preacher's home children would be taught better manners than to delve into a stranger's things, and even climb on the table to get them, but I have been there before, and I know that they are allowed to do about as they please, and keep the house turned topsyturvy about all the time.

In this same home at another time some observations and impressions were put on paper at the time and this is how they ran: "A headstrong, squalling youngster, that never gets the correction he needs, is in evidence. 'Having children well in subjection,' is not witnessed in this home, where the little ones are as noisy as back-woods-man's youngsters. It seems to be their way to hang around from 10 to 15 or 30 minutes with their night clothes on before dressing in the morning. . . . And then to listen to that squalling and those loud voices in the kitchen! and at an A. M. preacher's house, at that."

CHAPTER 27

POOR SUCCESS AT CHILD-TRAINING

TO YOUNG MOTHERS

One of the greatest tendencies of the present day is to let children do as they please. One sees it on the streets, in the cars, at the public stations, and most of all in the homes. The command of "Children obey your parents" is reversed, and it is "Parents obey your children." I often wonder where it will end.

Solomon in his wisdom said, "A child left to himself bringeth his mother to shame," and again, "Train up a child in the way he should go, and when he is old he will not depart from it." If you do not teach children obedience and self-control, what kind of "grown people" can you expect them to be?

It is reasonable that children have not the common sense and judgment to govern their own actions and know always what is best. I have kept my eyes and ears open for years in regard to children, and I am shocked and amazed many times to notice how most mothers, and especially young mothers, let their children rule them and do as they please. If you do not think that such is the case notice the management of young children in homes near you and in public places. Children beg for things they should not have, and want to do things they should not do. Well,

mother first says, "No, you must not (or cannot)", in a faltering voice. Still they beg and tease, and if that does not accomplish their desire they set up a howl, and in sheer desperation the mother yields for the sake of peace. Woe to that young mother! She is only laying up misery for the future. Once the child conquers, he knows how to gain his desires, and seldom fails to use his power. Young mother, think seriously before you say "yes" or "no," then stick to it. If the children cry, try to get their minds diverted, or if no other means avail, then as a last resort just give them a good spanking.

Now, I know that the present inclination is toward the belief that it is perfectly inhuman to whip a child, but I have been a close reader, and I notice the sad condition of so many youths who have gotten into terrible trouble and have gone to jails and chain-gangs, all because they were permitted to have their own way. Don't imagine that I am not a mother, and do not know mother-love. Excuse personal mention, but I have two sons grown to manhood and two more "coming," and I know whereof I speak. I never punished my boys until all other means were exhausted, and I have had my grown sons tell me that I did not punish them half enough, and now I am not ashamed of them. A grandfather once told me that the children at home ruled their mother and did as they pleased, and remarked that children were not "raised that way" when he "was a boy." One did not hear in those days of so many young criminals, either.

Young mothers will do well to think of these things.

[Mrs. W. V. Paschall in *Farm and Fireside*.]

MASTERED HER PARENTS

Today a little girl wanted to go with her parents, who drove through the mud to the village. Her mother told her that she could not go, mentioning several reasons why she could not, but when she went to the barn to get into the buggy the little girl was with her.

Now, the question arose in my mind, "If it was all right for the child to go, why forbid her in the first place; but if it was not best for her to go, why allow her to go at last?" Very likely she cried to go, well knowing that in this way she usually masters her parents and has her way.

I wonder how many of my readers are that sort of parents, that their children wind them around their little fingers, and make them do just as they want them to. What else can parents expect but that when those children get older they will still manage to have their own way, for they had it when they were little and they are not likely to "take a back seat" when they get larger. And then we may hear the story repeated about the ingratitude and disobedience of the young, but we forget who it was that taught them to do those things.

LITTLE ALVIN

More Proofs from Real Life

Scene I

The little fellow was playing just outside the door with his pa's mail that had come shortly before. Among other things was a letter about some business

transactions that his pa had had with one of the large department stores in Chicago. I thought then that it was unwise to train that boy to use those things to play with, but as it likely had been given him I let it pass, though I kept the matter in mind.

Scene 2

It so happened that a short visit was made to this home something over a year later. The little fellow (four years old, or more) showed plainly enough that he had been petted and spoiled. When the visitors went into the sitting room Alvin was first into this and then into that. Not content with the things in easy reach, he began climbing on chairs and sofas after the things that were on the shelves. His grandma interfered, and a struggle ensued. The mother came to her assistance, and they finally succeeded in partly checking his adventures, so he was contented with getting down the two or three albums from the stand, and the loose pictures, and proceeded to display them on the floor, sometimes stepping on them. You see, he wanted to show off a bit before the visitors, and as these headstrong ways were about all that he ever learned, what else could he do?

Scene 3

Occurred while making a short call at the home. His mother had been sewing but stopped a bit, and while she was otherwise engaged Alvin was very busy fumbling around the sewing machine. He kept this up for quite a while in a manner that I thought was rough on the machine. By and by "snap!" went

something, and an inch or more of the point of his mother's new scissors dropped to the floor. He had been prying around the machine with it for a good while. It was just at a time when his mother had much cutting to do and of course she felt dreadfully about it, but what could she do? Alvin did not know what to say, so, for a change, he went and opened his mother's cupboard door and sat down by it. "What are you doing there, Alvin?" asked his mother. "Eating sugar," was the quiet response. The mother and grandmother both laughed at this, and the feasting was proceeding undisturbed when I left.

This family is not of our people, as it happens. They are German, but, like many others, they are too far along to teach their boy that language. I very much fear that, as Mrs. Paschall says, this couple is laying up a big crop of "misery for the future." You may go there about when you will and the chances are that you will find the mother engaged in a combat with the boy.

A wise man wrote, "Freue dich nicht das du viele ungezogene kinder hast."

A mother of class 2 could not read or hear others read in her home because her children were so ungoverned and noisy. In fact this is the case in a great many homes. And what a loss it is! To one who has his eyes open to the lack of government in families it is a matter of real regret to see how helpless parents are in this respect. But who is to blame? Certainly there must be some person or persons to blame for this state of affairs. Who is it?

HUMORING THE BABY'S WHIMS

A family had just purchased an article that had a bright, new appearance, such as children admire, and the father said to the oldest girl, "Now put that away so the children will not be playing with it." She started to put it away but the little creeper cried for it, and the father said, "Let him have it, or he'll get out of fix." So it was given him, not only once but several times, and by the father himself. You see they had not the moral courage to cross their children's wishes. It was another case of "Parents, obey your children."

Parents, by such conduct as that, you are advertising your inability to entertain your children without letting them drag around everything they can get their hands on, and then you will wonder at times what makes them so bold and headstrong.

Judging by the oft-repeated rackets with the little ones in a certain household, it is plainly to be seen that the latter have had drilled into them a propensity for seizing upon things to such an extent that they can not let them alone. Then the exclamation is made, "O, 'sish now ust gans erbermlich."

Children have been known to act quiet and orderly right along while in the care of others, then as soon as their ma came in they would act like little witches. That showed plain enough where they learned most of their ugly ways.

About how many kinds of animals would one have to try to imitate to reproduce all the noises, or sounds, that you bring into use in your efforts to entertain

the baby? No wonder some of them become experts in hideous noises.

A mother said to her little girl, "Now is's over zeit. Wan du sel noch 'e mal dust, dan geb ich der mal." And so says many another mother to her little ones, and yet they never touch them, but keep right on threatening them ever so many times a day. The fact is, they are making spoiled children of them and do not know what they are doing. But I hope they will learn better.

A mother found fault with her little girl because she did not go out every day, into the fresh air. But she often refused to let her go out when she wanted to go, and in mild weather at that.

"Martha, Martha, thou art careful and troubled about many things." Sisters, sisters, you are careful and troubled about many things. You neglect to read your Bibles, and to store your minds with useful knowledge, and consequently you are incapable of bringing up your children as they should be, and they in turn interrupt your study, even if you wanted to do any. That is largely because they were brought up from babyhood in more or less excitement and restlessness that might have been avoided had you known how to bring them up in a quiet, peaceful way, so they would be a comfort and a help to you instead of being, as so many are, almost a constant annoyance.

One reason why children are so full of questions is

because the parents or guardians do not think it worth while to talk to them in a way that will keep their young minds employed with thoughts that are more elevating and not so childish. We say nothing to them such as we would to grown people and the result is childish actions and childish questions. A child has a heart and mind and affections, and if these are not fed as they should be, the result will be not only childish actions, but likely also disorderly conduct.

A father scolded his little girl one evening because she stood by the table and looked over some papers that had just come in the mail. He was reading a paper and when he started to go to a chair he jostled against the child and that angered him and then he scolded her, and accused her of "always having her nose in those things and being in the way."

Now, the fact is, this child had from babyhood been given things that come in the mail to play with, and had never been talked to like that before, nor was she aware of doing anything wrong in what she did, but now all at once she is talked to harshly, and called a naughty girl for doing what she had really been led on to do. The poor child felt so hurt about it that she could not stop crying for some time. She had always been a very tender and conscientious child, and all the bad tricks that she is guilty of were taught to her by older persons.

Another incident which I have on paper in this same bunch, and which I also intend to copy, may help to show, in a measure at least,

WHAT MAKES CHILDREN BOLD TO TAKE THINGS

Today I was again reminded how that parents allow their children to make playthings out of whatever comes into the house that they can handle. The same way also with things that come in the mails. If valuable papers or magazines, in many cases, they are allowed to look through and perhaps tear them before they are read. Today a leading stock and farm paper was received in a home, and without looking at it at all it was given to the little chap, who leafed through it and tore several of the leaves as he did so.

Now, the thought occurred to me that if these people, instead of tossing their papers to the young to be used for playthings and torn, would look them carefully through, they might find in the household pages some valuable hints that, if read, might teach them how to bring up their children without making such dreadful work of it as we have just been reading about in this chapter. It is not the children's fault, but when they are taught to trample under foot the very things that might be of value in their bringing up, what wonder that things are going in the way they are? Do you not know that when things of real value are bestowed upon the young too freely they lose their sacredness, and become of little value to them?

This is also true of the parents' words and commands. When these are rattled off in a way that repels rather than attracts they lose their dignity, and it is little wonder that they are soon disregarded by the young. They are offered too cheap; in fact, so

cheap that they are not wanted at any price, and then parents wonder why their words have so little weight with the children. Oh, such a lack of wisdom and prudence! It is really deplorable that parents do not know better than to prostitute the words of their mouths, which should be sacred and command respect whenever they are spoken.

A Boss

"It takes a good boss to boss one of these wild young fellows," said a woman of class I. She said this to one of the same class of boys, and one that she has been trying her hand and tongue on for a number of years. The very small success that she has had has probably given her the knowledge which she gave utterance to above. A very natural conclusion, I should think. She was talking about another of the same sort of lads, who was very badly spoiled, to say the least. There were also others of a similar character that she likely had in mind also.

She made a total failure in the one she had in charge, and had to give it up altogether. This shows the fact that proper child-training needs something besides a "boss."

So it seems we will have to end this chapter just where we begun it, "Poor success at child-training."

CHAPTER 28

GOOD SUCCESS IN CHILD-TRAINING

It is only after prayerful consideration, coupled with years of observations, that I venture to give suggestions and advice in detail upon so important a matter as the training of children. What I have to say, therefore, I do say in all sincerity before God, to whom I expect to give an account for everything I say in this book.

In the last chapter we had some rather gloomy statements concerning this subject, and they are strictly true in every detail. But, there is a brighter side to this question, and if those who have had "poor success at child-training," will carefully read what is said in succeeding chapters of this book I believe they will find information that will enable them to make very great changes for the better, and, in fact, if they will take the right ways, they can turn former defeats into victories. Of course this will depend upon the people themselves, how much patience, how much love, gentleness and self-control, coupled with firmness, they can bring to bear in this important matter. With me it would make a vast difference as to whether I could have power in prayer to God, or not. This part I can not control in others, much as may depend upon it.

But before I give any further advice of my own I will step aside long enough to let others talk a while.

upon this subject. I found an article in the German that gives some excellent rules, which I wish to give next as a foundation for future talks. Now, as you read the different articles here given, notice to what extent they all agree with the one first given. The clipping is from a copy of *Mennonitische Rundschau und Herold der Wahrheit*.

Sieben gute Erziehungsregeln

Ein Handwerksmann, der viele und lanter wohlgeratene Kinder hatte, wurde gefragt, wie er es angefangen habe, seine Kinder so gut zu erziehen. Er antwortete: Du mußt vornehmlich sieben Dinge ins Auge fassen. 1. Befiehl Deinen Kindern nie etwas, was Du selber nicht thun magst.—2. Halte stets auf Gehorsam. Denke nicht, Du wolltest den Kindern erst dann den Gehorsam abfordern, wenn sie es verstehen. Das Gehorchen mus den Kindern zur Gewohnheit werden. 3. Erweise Deinen Kindern Liebe, doch so, daß immer Furcht und Ehrerbietung in dem Kinde bleiben.—4. Dulde keinen Widerspruch. 5.—. In Gegenwart der Kinder müssen die Eltern immer einer Meinung sein. Es darf das gezüchtigte Kind sich nie hinter den Vater oder die Mutter verstecken, um Schutz und Zuflucht gegen die Zucht zu finden.—6. Erziehe Dein Kind zur Arbeit und Sorge für seine Gesundheit.—7. Und vor allem: Stelle Dich mit Deinen Kindern und Deinem ganzen Hause unter Gottes Wort. Ist aber auf solche Weise das erste Kind wohl geraten, dann werden mit Gottes Hilfe die anderen nicht verderben. „Wie die Zucht, so die Frucht.“

As the above can not be understood by all of the readers, a translation of it is made, which is as follows:

SEVEN GOOD TRAINING RULES

A mechanic, who had many and only well-governed children, when asked how he went about getting such good results, replied: You must keep your eye on seven things. 1. Never order your children to do what you would not want to do yourself. 2. Insist upon obedience. Think not that you will demand obedience only when they once understand. Obedience must become a habit with the children. 3. Show your children love, but in a way so that fear and respectful conduct will remain in the child. 4. Allow no opposing replies. 5. In the presence of the children the parents must always be of one opinion. A punished child must never be allowed to hide behind the father or the mother, to find refuge and protection against the punishment. 6. Train your child to work, and care for its health. 7. Before all, place yourself, with your children, and your whole house, under God's word. If, on this wise, the first child turned out well, then, with God's help, the others will not go astray. "As the culture, so the fruit."

Here is another code of rules that is worthy of your closest attention.

THE RESPONSIBILITY OF TRAINING CHILDREN

Children are close observers, and are ready to imitate our words and actions whether they be good or bad. Boys often take long strides in order to walk in father's footsteps. Girls watch mother carefully, and eagerly try to do as mamma does. This being the case, parents should be very careful of their ex-

ample ; to teach by precept is necessary, but to teach by example is much more so, because more effective.

For the reader's consideration we herewith offer a number of "do not" suggestions which we trust may be helpful to parents, especially to mothers.

MOTHERS: 1.—Do not allow your children to become peevish or throw themselves into a fit of screaming and kicking if their wishes are denied. The rod of correction, if rightly administered, is a sure cure for this ailment.

2. Do not punish your child for any misconduct when you are angry ; to punish a child simply to give vent to your passion is injurious to both yourself and child. Be firm, yet discreet and gentle while administering correction, and your child will love and respect you.

3. Do not fail to fulfill every promise made to your children. Never make a promise unless you are quite sure you can fulfill it, and intend to do so when you make it. If you fail to keep your word with your children they will lose confidence and respect for you.

4. Do not give your children anything because they cry for it—absolutely nothing, great or small. By giving you pay them for crying. They will soon form the habit of whining and screaming for everything they want because they know how it brings victory.

5. Do not tease your child, neither make mention of its cunning remarks to others in the child's presence. It is one way of making the child vain and conceited.

6. Do not allow your child to annoy the minister or disturb the congregation by permitting it to walk

or run about during Sunday school or church services.

7. Do not adorn your child's body with vanities which you could not conscientiously put upon yourself. Mothers who do this are guilty of a two fold sin. 1. That of teaching the child to become vain and proud. 2. That of hypocrisy—pretending by their own apparel to be humble when in reality they are proud at heart.

8. Do not allow your child to waste all its childhood days in play. Teach it to work as soon as it is able, suiting the work to its size and age. The child needs to develop in physical strength; and should be taught to become useful rather than ornamental.

9. Do not allow your daughter now in her teens to lie in bed while you prepare breakfast and do the kitchen work. It will mean ruin to yourself and daughter, and afterwards a sad disappointment to some one in search of a good housekeeper and homemaker.

10. Do not get the popular, though mistaken idea, that in order to become an accomplished young lady, your daughter must have a college education, be an able pianist, and efficient in doing all kinds of fancy work. These accomplishments can not bring real sunshine into the home. An obedient, helpful, dutiful daughter who has added to her education, the art of cooking, baking, sweeping, and washing, has the necessary qualifications of making the home an earthly paradise.

Having directed my talk principally to mothers, we

now conclude with a few remarks to both fathers and mothers.

1. Always pull together and in the right direction—be one in mind, purpose and effort in the training of your children, and God will bless your work.

2. Teach your children to be strictly honest, truthful, kind, courteous and morally pure; also teach them to be industrious, tidy and economical, and, above all, teach them to reverence God and holy things. To be effective these things must be taught by example as well as by precept.

3. Never criticise the minister or any other Christian in the presence of your children. Rash and thoughtless criticism on the part of parents has caused many a child to become irreligious and skeptical.

4. Be sure and take all the children with you to the Sunday school and church services every Lord's day. Teach them to love and reverence the Lord's sanctuary.

5. Pray with and for your children daily. Never allow any work or company to interfere with your daily family devotions.

6. Read and expound the Scriptures to your children in a way that they may understand its truths, and be led to accept its teaching, and claim its life-giving promises.

7. Provide your children with plenty of good moral and religious literature. Their characters will be moulded more or less by what they read. Never allow anything of a trashy nature to enter your home.

8. Look well after the associations of your children; never permit them to become intimately asso-

ciated with any one who may be of questionable character. Pure society tends to purity of life, which is of more value than rubies and fine gold.

9. May we, day by day, faithfully discharge every known duty toward our children. Great and glorious will be the results which eternity alone will reveal in full after we have gone home to reap our reward.

[J. S. Shoemaker in *The Gospel Witness*.]

GREATER INFLUENCE OVER CHILDREN WHEN ALONE WITH THEM

The advice of the man who said a child's training should begin a hundred years before its birth, though very, very good, will have to be brought nearer home in order to be of value to the parent who wishes to know how to govern a wayward child that is not only born, but already badly spoiled. The thoughtful reader has already been well instructed by the excellent rules given in the foregoing pages.

What I have to say I expect to say to those who call themselves Christians. I may as well say first as last that I believe very strongly in giving private instructions, and in giving them in advance of the time when they will be immediately needed. If your child is already born and it is yet too early to give instructions, try spending some time each day in a room away from the noise and thus hold your babe before the Lord, asking His blessing upon it, and that His protecting care may be over it as long as life lasts. Do not consider ten or more minutes spent in this way wasted if the room where you are is comfortable.

A daily practice of this by a devoted mother will

establish the habit in the babe of silent listening to what may be said, so that it will be easy in after years to get the child's attention by which the parents can make good impressions upon them as the days go by. I believe that here is where parents have largely lost their influence over the young, because there are no longer heart to heart instructions in private. Every one knows how difficult it is to make any lasting impressions upon the young when there is a clatter of tongues.

But to do this successfully a parent will need something in the head and heart that is different from what most of our people have been in possession of in recent years of the past. You will need a good fund of parental love and if you have wisdom and tact, so much the better. You will need to know what to do under difficult and trying circumstances and conditions. But you will not likely get these qualities if you continue to spend your spare time in the way that most of our people have been doing, in gossip that is worse than useless. Remember that if children are to grow up different from what children now are, you must also become different from what you now are, or you will be unable to produce the desired change in them. Water can not rise higher than its source, neither can children rise in good qualities beyond those upon whom they must depend for instructions in the ways in which they should go.

But how are you to get the qualities that you will need? The apostle James says, "If any man lack wisdom, let him ask of God who giveth to all men liberally." This is the source that you must depend upon.

for the ability that you will need in the important work that you have undertaken. You will remember that in each of the codes of rules given above you were admonished to bring your children to God in prayer. Unless this is done the other suggestions can not be successfully carried out either. This is the means by which the Martyrs brought up their children and it is the only way that has the promise of good success. See Joshua 1:8. If you will look up this Scripture you will find that it is exactly in line with our talks in this chapter, for it says, "Then thou shalt have good success." That is what everybody wants in all the walks of life.

MORE PRACTICAL HINTS ON CHILD-TRAINING

We have been considering the theories of child-training, but there is yet room for more help in the matter of putting them into practice. I have still quite a number of items put on paper that I had intended to give here for what they are worth. I may not always sugarcoat them, some of them may be in their crude state, but, such as they are you are welcome to them.

One of the first rules we have in this chapter is that "*Obedience must become a habit,*" but in real present-day practice you have allowed disobedience to become a habit. Just see what a difference! It looks to me as if many of our people had not practiced a single one of the seven rules by which that mechanic produced such good results in his family. What wonder is it that the children did about as they pleased? Many people's way has been to first spoil the children

and then be everlastingly trying to control them and yet not really controlling them after all. This is especially the case with that grandma who taught the little girl to become snoopy, and now quarrels with her about every day because she wants to pry into things. She is reaping just what she sowed, but she is too stupid to know it.

Children would as soon, and perhaps rather, stand guard over the things in the house as to use them for playthings, if they were only trained that way. Having something to do in connection with things about them, and especially something that would please you, and that would repose trust in them, would give them much more pleasure than to enjoy them momentarily in a selfish way. The lack is in the training. You have not realized the importance of your office as child-trainer.

HOW TO INTEREST CHILDREN IN HOUSEWORK

There are two different ways of getting work out of little children. One way is driving them to it, and another is to manage matters so that they will want to do it of their own accord.

We will suppose that you have been favored by having a friend come to make you a visit. That is not a very uncommon thing, is it? Well, we will further suppose that your lady friend will take pleasure in taking hold and helping you occasionally with your light housework. She does this because she would rather do it than not. She enjoys the hospitality of your home and it gives her pleasure to help some in the work that makes the home so enjoyable.

You understand that, do you not? Well, now let us suppose that you would try to feel like that toward your little children. But this would not be easy if you have been quarreling with them while they are yet too small to help you. Your home would (should) be so pleasant to them that, as their bodies develop, it would not be very long before they would want to busy themselves with something to do that will help support the home that furnishes to them so much comfort and happiness.

That guest we spoke of was glad to help you because she could do so of her own free will, but if you had begun to order her to take hold and do your work in the way that most children are ordered, how long would she have taken pleasure in helping you, just for the satisfaction of it? Do you see the difference? Now then, set to work to make your little ones feel as near the way that guest felt as you can and see how much enjoyment you will all have as the days come and go.

To be sure, the freewill help will not always answer, and it is then that you will need your training ability to keep things moving smoothly. You will need to be watchful for ways and means to keep the full confidence of the children, and the work from becoming monotonous.

Report your success to the publishers of this book for the benefit of others.

SOME MOTHERS HEARD FROM NEXT

In this chapter we hear what a number of mothers have to say upon this subject. We have already

heard "what some mothers tell their children," and other like things, but they were mostly of another sort from these. Did you ever think what a difference there is between people who live in the same country, and also what it is that makes the difference?

Some of the mothers and grandmothers whose conduct we saw in the foregoing pages are descendants of the Martyrs, who were so thoughtful and earnest, but those that we are to hear from next were not of that class, or, not that we have evidence of. It appears that one class has gone backward, while the other has gone forward.

We will first listen to what a grandmother said in an article in *The National Stockman and Farmer*. She says in part: "Children learn very young to understand if the parent is in earnest. If care is taken to be firm, but kind, the little child will soon do as it is told to do. Never talk baby talk to a child; talk to it with good, plain, common sense, and it will learn to be sensible and talk in that way too. I have known people to teach babies as soon as they were old enough to do anything, to shake their fists at another, or point a finger, telling them to call them some name, then laugh at it because it was funny, not once thinking that they were teaching it to be saucy, and do things for which it must be corrected. "Never teach a child things that you will have to correct it for when it is older. . . . Parents should first learn to govern themselves, then they will be prepared to govern their children. Never make a promise to a child that you can not fulfill. I have known cases where children were given a pig, or a calf, which the little one would

love and care for with all the interest possible, until it was ready for market, then the father would sell it and keep the money.

"Oh, how unjust! And how deep the injustice sinks into the child's heart! It destroys the confidence in the parent that lasts as long as life. How often the misdeeds of children can be traced right back to the examples the parents set them!" [M. W. M.]

The following is from Hick's paper, *Word and Work*. The writer of the article evidently knows whereof she speaks, for you see she handles the subject as glibly as our women do gossip.

THE MORAL TRAINING OF CHILDREN IN THE HOME

A fond mother once asked Dr. J. G. Holland, "When should the training of a child begin?" He replied, "A hundred years before it is born." At first thought this seems a very ridiculous answer but upon due consideration it is a very good one. There is much in us that is bred in the bone, and the parental influences on the babe are very marked. The father's influence is as great as the mother's before the child is born, but the mother's influence is felt every minute in her home. It is she who fondles, nurses and directs the little ones. It is she who sings soft lullabys and eases restlessness. It is she who binds the cut finger while she gently chides for the carelessness and encourages the bravery.

The essentials in the moral training of children are self-control, pure morals, pure womanhood and manhood in the parents. If one parent possesses these and the other one does not, the duty devolved on the one is very hard, indeed. It is impossible to teach children one thing successfully and practice the reverse.

Children are imitators and imbibe the thoughts and actions of their elders. It is too late to train the morals

when the little one has had its own way for years. One old father said, "Give me a child until it is twelve years old, then the world may have it." The child may wander from its early training but in middle or old age it returns to the habits instilled in youth. Perhaps the greatest fault among parents is lying. When a parent tells its babe, "The booger man will get you, I'll cut your ears off, I'll kill you, or the man will swallow you," he is making a coward and a liar of his child. When he realizes he has been deceived he becomes disgusted and loses confidence.

A neighbor bought a new surrey and the little four-year-old boy soon was anxious to ride. Each day papa said, "Not today, son, you may go tomorrow." After being put off many times he concluded his papa was a story-teller. The minister and his wife called one day, just after the parents had gone, and found Freddie in tears.

"Why, Freddie," said he, "what troubles you so much?"

"Trouble, lots; you think my papa is good but he's a liar," replied Freddie.

The shocked minister spoke quickly, "No, no, my boy. You must not speak so of your father."

"Well, it's so," responded the little fellow. "Papa said and said I could ride in the new surrey tomorrow and I haven't gone yet. Now didn't he lie?"

Doubtless Freddie was given his ride the next day.

Gain children's confidence and keep their confidence. When they come to you with tales of woe and the smut of others, listen patiently and tell them right from wrong. Don't give a sharp reprimand that will hurt the feelings, but talk kindly and make plain the things he should know. If mothers do not take the time to do this, be assured there are very wise (?) ones ready to proffer the desired information in their own language. Children should be taught modesty. Taught to not expose the body unnecessarily to sisters, brothers, and parents. Impress upon it that it must not handle or play with its body. Growing children are curious and these simple things become big ones if not corrected.

Many boys and girls take their first downward steps by

handling themselves. Self-abuse in young children destroys the sight, the memory and the purity. It is often caused by listening to smutty or unclean stories.

— Mothers, don't be Xantippes. Constant scoldings harden the senses. Children become rebellious and cross under it. A man there was, who began the day scolding and continued it as long as he was awake. He really became eloquent at times and seemed to rejoice in his power of speech. One of the children was asked if he was not afraid of his father. "No," said he, "I don't listen to what he says; I always repeat a Mother Goose melody so I can't hear him." Insist on obedience and respect, but do not restrict the child too much and ruin his will-power. There are children so restricted that their judgment and faculties are stunted and they go through life afraid to become useful citizens.

The greatest thing on earth is love. Not coddling, fondling, puppy love, shown only by a caress when some one is nigh, but by a good, pure, ennobling love of God, home, parent and offspring. It must be the love that endureth to the end. Love is contagious and every little one will catch it if parents possess it. The indulgent parent is not the one who loves deepest, but it is the one who restricts, guides and helps the children to brave disappointments.

I once heard a man say that he intended his daughter should have anything and everything she wanted if it was in his power to secure it for her. I am carefully watching that girl's development. I see a selfish and dissatisfied miss, and when she reaches womanhood a cross, uncompanionable wife unfit for maternity.

Ghost stories are entirely out of place in the nursery and they cause the little ones to be cowardly. A noted kindergarten said, "I never tell a child it is bad or naughty. They are two words not in our kindergarten vocabulary. They are not so good as they should be. Keep good before them."

Teasing is a sin and an abominable one. It causes irritable replies and finally makes the little one saucy and impertinent.

The time has gone by when it was thought necessary to break the will of a child. Without will power and determination we have a useless citizen. Teach obedience. Teach respect to yourself but first be sure you deserve that respect. One can not teach respect and give disrespectful answers. Teach the child to revere the aged, be courteous to his elders, but while doing this speak respectfully of them yourself. Discourage slang. There are too many good words in our language to tolerate slang. Its use is inexcusable. [Mrs. Olive White.]

KEEPING FAITH WITH CHILDREN

Some persons do not hesitate for a moment to break faith with a child; they tell them something which the child is led to believe, then break their word. If those persons think the child is going to forget it, they are greatly in the wrong, for the impressions of childhood have a remarkable way of remaining like indelible characters. If you promise a child anything try and fulfill the promise if you can possibly do so; if you can not, then give a good reason for it. Children like to ask the reason for nearly everything which transpires, and they are not so easily fooled as one might imagine. Not long ago a little boy was severely whipped for making a very uncomplimentary remark regarding his father, yet there was sound sense and judgment in his remark, rude as it was, and it was not a thing for punishment when considered in a rightful sense for the boy. The father promised him something, and broke faith. He taunted the boy with laughter and walked away. The little fellow looked after the father, then, lifting his tear-stained face to his mother, he wrathfully exclaimed: "Mamma, there goes the biggest liar I ever knew." We can understand why the child was punished, yet the little philosopher was only giving vent to his injured pride. [Selected.]

WHAT SOME MOTHERS TELL THEIR CHILDREN

— "Come right into the house this minute!" called a mother

to her seven-year-old son not long ago, but the boy went on playing without answering. "All right!" she went on, after a minute. "Stay there if you want to, and the black man will get you. He's out looking for more boys."

"Why don't you go and get him?" asked a visitor who does not believe in such stories for little folks.

"Because it isn't necessary," replied the mother. "He'll come fast enough as soon as it gets a little darker. I know you don't think it's right to tell children little fibs, but mothers have to have some weapons, and I don't think harsh measures should ever be employed in dealing with little ones."

Harsh measures, indeed! A sound spanking would have brought Master Fred in if he refused to heed the call, and would have laid the foundation for future obedience. Going back further into babyhood, the habit of obedience might have been fixed without the spanking; but of the two methods, surely the spanking is the least severe. Think of lying awake nights fearful of seeing some hideous "black man" spring out from the dark corners, and being afraid to set foot out of doors after dusk! That is exactly what many sensitive children are doing night after night all over this country, but mothers will not believe it. A spanking may hurt for a few minutes, but it doesn't work injury for years to come.

Another mother, who calls herself a Christian, tells her little ones fifty times a week that they will not go to heaven if they do thus and so, and according to her idea they lose their chance quite often. To these little folks, bewildered by long scolding, it is as bad to spoil the clean windows as to tell a lie, and they know no distinction between tearing their garments and fighting among themselves except that the former meets swift and sure punishment, and the latter may be overlooked if the mother is busy.

"You are the worst children that ever lived," is on the lips of many mothers, and while they say it they know they are telling a falsehood. These same women will tell of the tricks of the neighbor's children, and wind up with,

"Well, I know my children are not perfect, but when I see how others do I feel pretty well satisfied, after all."

"If you don't be good you'll get no new dress this winter," is so familiar that we have all heard it. At the proper time the new dress is forthcoming, so the children either conclude they have been good, and their parents do not know what they are talking about, or else, in plain English, set them down as telling deliberate falsehoods. "I used to try to be good when mama told me that," said a clever little girl not long ago, "but I found out that I got just as many dresses anyway, so I didn't bother."

"Here is something nice the doctor left for you," says the mother, as she smilingly approaches with a spoon in her hand. "Take it nice, now!" The unsuspecting baby swallows the bitter dose, and then indignantly sputters and kicks and howls when he discovers the mean trick. He may object to the bitter dose very strenuously if it is explained to him that it is bitter, but sees the justice of the plan, and can be made to think he is a real soldier by a tactful mother. Even the "Nasty doctor! Gave poor Johnnie such bad medicine!" fails to soothe his ruffled feelings, and he is never deceived more than once. A mother who invariably tells her children the medicine is something nice sighed not long ago as she bewailed the fact that the youngsters will not allow the doctor to come near them. "There is some sort of growth in Mary's throat," she said, "but I can't persuade her to let the doctor examine it!" Of course not. And who is to blame? In that home the doctor stands for monster and enemy, instead of being a wise friend and helper.

When in doubt tell the truth, and when you are sure you will tell it, too. It is weak and cowardly to purchase present peace at the cost of future trouble, and sooner or later your weak methods will find you out. If your children can be deceived more than once they are not as bright as the majority of youngsters, and are to be pitied. The "little bird" and the "bugaboo" and the "black man," and all the rest of the hobgoblins you bring out so promiscuously will be your own undoing, and you will have no

one to blame for your deceitful, disobedient children but yourself. [Hilda Richmond in *Farm and Fireside*.]

FAMILY AFFECTION

Slipshod family government and allowing children to tyrannize over one another are often responsible for the absence of affection in families. Usually the older members of a family enforce unreasonable demands on the younger ones of the household. Or sometimes it is a tyranny of weakness—the younger members holding the whole family at bay.

One day a woman was making a call where the only two children, two little girls, were sitting on the floor busy with their dolls. All at once the younger broke out in a perfectly tearless, artificial wail. The mother turned and said sternly to the elder, "What's the matter with Katie?" The child stammered in affright, "She—she's cryin' 'cau—'cause I won't make her one like this," holding up a newly-finished doll-garment. "Then give her that," scolded the mother promptly. The child hesitated, and the younger one redoubled her wails. "Do you hear me?" cried the mother, stamping her foot. "Give it to her this instant!" The child reluctantly obeyed, and the mother turned and calmly resumed the conversation.

The visitor continued to observe the two children, and saw the elder scowling with dislike, while the younger one, with triumphant, taunting looks adorned her doll with the rifled garment.

Many times afterward this mother was heard lamenting that her children "quarreled constantly, acting as though they hated each other." But the visitor was too polite—or too cowardly—to say, "It is your own fault; your injustice to them is destroying their natural affection for each other." [Selected.]

THE CARE OF CHILDREN

Mental and Moral Training

Good physical health usually means a sound mind, and

oftentimes the soul seems influenced by the condition of body and mind. The brain of a little child is extremely sensitive, on account of its rapid growth. Children grasp and understand much more of what is going on about them than we imagine, and they copy almost minutely the actions of their elders. Good example is an excellent teacher. We all know how quickly children learn to repeat what is said in their presence, how apt they are to imitate a voice or gesture; so the first principle in teaching children is to watch one's own words and actions. Most normal children love to be read to, and good reading aloud is a great educator. If a child does not care for this, try telling the same stories in your own words, for this always adds interest. Gradually you may lead such a child to look upon all such reading as a path to a greater knowledge of literature, which he may possess for himself. The very best books for children are always the ones to be chosen, and most children readily care more for such books than for cheap and foolish stories.

Children should have child-playmates if possible, for nothing so teaches courtesy and unselfishness. But until a child be old enough to reason for himself, parents should be very watchful of their children's companionship, for much of evil may be learned from the latter, as well as good.

To be the confidant of her child, is one of the highest honors a mother may have, and much suffering may be saved for both by this confidence. There are natures to whom this is almost impossible, but I believe parents owe a duty to their children to try to cultivate a habit of confidence. Children are usually so ready to believe in their elders that it is cruel, and also disastrous to character, ever to deceive a child. Be sincere even at the expense of happiness.

The sense of justice is very strong in children, and one can not be too careful to practice that virtue in dealing with them. As far as possible, keep from criticising or punishing a child when in an angry or irritable mood

yourself, for it may be that in another, calmer moment, the child's offense would not be noticed, and no one is quicker than the child to see the injustice of an angry punishment. If parents would never punish children before other people, much bitterness might be saved.

Activity is a normal child's safety valve, and must have an outlet either in good or bad; so instead of saying "don't," to a restless child, say "do," at the same time helping to find a right activity. The love of a little child is so pure, so trustful, and so sensitive, that grown people should spare no pains to keep this love; and by teaching and by example, lead them in the right way. [Selected.]

CHILDREN'S RIGHTS WHICH PARENTS OFTEN IGNORE

To train up a child in the way it should go, it is necessary for parents to bear in mind that youngsters have certain rights which, if ignored, not only cause keen disappointment, but tend to spoil the child's life. Many parents refuse to recognize the fact that children have rights. In their dealings with their own children they act in the manner most convenient to themselves and according to their own strict ideas, without stopping to consider for one moment the little one's feelings or desires.

But children must be guided by their parents, some readers remark. Quite so, but not without some consideration being shown for their own ways and ideas. One often hears youngsters rebuked with the words, "Children should be seen and not heard." There are households in which children are scarcely permitted to speak above a whisper. This is not at all right. In the home there should be freedom of speech. Children should be encouraged to express in, of course, a modest manner, their opinions before their parents, and to come to them for advice and counsel in all their difficulties and dilemmas. If this course is pursued, they will not be likely to take any serious steps in after life without consulting the old folks at home.

Then, again, how many parents can truthfully say that they enter sincerely into the childish ambitions and pleasures of their offspring? Mother is more concerned about the tidiness of her house than Tommy's efforts to carve a boat out of a piece of firewood. And if he persists in littering the place, she is apt to swoop down angrily on the little chap and thoughtlessly fling his rubbish away. She tells him that she can not be bothered with his curious and perplexing questions, and cautions him about worrying his father when the latter comes home from work.

Such a mother doubtless thinks she is acting rightly toward her boy, and teaching him the lesson of tidiness and obedience. As a matter of fact, she is only stunting his aspirations. A child has a right to expect that its parents will enter into its little pursuits and pleasures. If children are curious, encourage them, and tell them all you know or as much as you think good. If you check them, they will take their questions to someone else, who may not answer them as you would wish. Have patience with them when you do not seem to comprehend them quickly, and bring your views down to a level with theirs. Things are new to them yet; they have not been acquainted with things for years as you have, and they naturally desire to know and learn as much about them as possible.

Children also have a right to play, they have a right to a play time, a proper place to play in and proper things to play with. The first requirement in showing a boy the consideration he deserves, is to give him a place sacredly reserved for his treasures. Don't refer to them as trash. They are dear to him. The shells he gathered with great patience from the seashore, the pictures he cut for his scrap-book, the fire engine that won't work, and the tail-less horse may seem trifling when compared with your valuable bric-a-brac but they are none the less treasured by your curly-headed boy.

Don't repress your children's spirits. They have a right to indulge in joyousness, innocent fun and frolic. Young people must have fun and relaxation; if they do not find

it in their own homes they will seek it elsewhere. Once a home is regarded as only a place in which to eat, drink and sleep, your children will seek their pleasure elsewhere, and perhaps in dangerous places.

To publicly rebuke a child, or discuss its bad habits and propensities, is to trample on sensitive feelings and cause much pain. Children are morbidly sensitive as to their shortcomings. To tell a visitor that "Harry bites his nails" or "Jane is so awkward" will only serve to make Harry more nervous of his bad habit and Jane more shy and awkward as the years roll on.

Your punishments should be sacred between you and your child. It is a cruel mother who tortures the culprit by telling the world at large about them. In these instances put yourself in the child's place. Do you enjoy hearing your husband or wife narrating some exploit of yours in which you appeared in an unfavorable light? Do you any more easily correct a fault because it has been made the subject of tea-table gossip by one who should have shielded you from unpleasant censure?

MOTHERS' RESPONSIBILITY

Mothers have such great responsibility in the position they occupy. We teach so much by example as well as precept. We should never say or do things that we object to our children saying or doing. 'Tis a rigid rule, but surely we can not expect more of the little folks than we are capable of ourselves. This also insures more godly living, as well as lessening our task of training.

Never punish for the first offense, but for the repetition of it. A kind, persuasive talk is better at first, with the promise of punishment if repeated. Let this promise be firmly carried out, and it will gain for you the respect of the child. It is both unwise and sinful to whip children when angry. Let them understand how painful it is to be compelled to do so. Tell them how wrong the act they have done—be it fighting, telling falsehoods, taking things

that belong to others, or willful disobedience. Teach them that grown people must abide by law, too, that the laws of the country must be obeyed, and we must live upright lives, so as to be acceptable with God.

It is a grievance to any true mother to punish her child. But how much more grievous in after years to see the child of her heart's affections behind prison bars, or have the consciousness that it would be there, or in worse position, were justice meted out to it! And then to realize that the error could have been corrected in early childhood! How serious such thoughts! Let us all, as true mothers, consider well and endeavor to act wisely in dealing with the little ones in our care—the future men and women of the world.

I would emphasize strongly my disapproval of slapping children's faces and boxing their ears. Their little faces were not made for such treatment and delicate ear drums are easily injured. Besides, it produces such a shamefaced expression. I have never seen such a proceeding but that I longed to try the same "remedy" on the one who was so imprudent as to slap a child's tender face.

[Mrs. G. L. M. in Farm and Home.]

A SINGLE MAN'S TALK ABOUT CHILDREN

While cutting a clipping from the Woman's National Daily I came across the following, which is so nicely in line with our discussion here that I want to share it with my readers. It is under the permanent heading of "Talks on Homely Topics," conducted by Thomas H. Lockhart, of Wellington, Mo. Do not pass this lightly by, but read it over thoughtfully so as to get the full benefit of it. Then practice what he tells you.

Our editor has employed me to write a weekly letter for this page, hence I want to have a "heart to heart"

talk with my readers. I want to become better acquainted with you all. My desire is to write something of an uplifting, helpful nature, if possible. Though I greatly doubt my ability to do so. However, I am going to do the best I can to interest you. If you are in trouble, write me about it. It is possible I may be able to give you a word of advice. Lying here in my little room from day to day I have more time to study on the problems of life than you who are out in the busy, bustling world.

I had a letter recently from an old lady who wanted to know what she must do to break her two small granddaughters from the bad habit of leaving their articles of clothing scattered about the house in confusion. She said they never would put things in their proper place. It struck me as rather funny that an old grandmother would ask advice of a bachelor on how to bring up children, and break them of bad habits. The obvious thing to do in a case like this is to never allow them to form such a slothful habit. It is much easier to prevent the formation of bad habits than it is to break them after they are formed. Habits are so easily formed and so difficult to break. The time to begin training a child is when it is born. One can hardly begin too early. How many mothers neglect their children in this respect until bad habits are formed? You have heard them say, "When my child becomes older I intend to be more strict." Fatal mistake! You will find it more and more difficult to manage a child the older it grows. If you can not control your child when young you will never do it when it grows older. I believe a parent can be too strict on a child as well as too easy. Either extreme is apt to do the little one untold harm. I have known boys who were brought up under ironclad rules and yet when they finally got from under parental authority went to ruin fast. All the faster doubtless because of being kept under so strictly while young. On the other hand, one can not be too firm with a child. There is a difference in being firm and being strict. Whenever you tell a child to do a thing, see that

he does it. Don't be firm one time and weak the next. That will ruin any child. I have known mothers to grow angry and make up their minds to kill or conquer and whip their child unmercifully till he gave in, but possibly the next time she had cause to correct him would weakly give in and allow the child to have his way. This mode of bringing up children is dangerous for the child, also for the mother's future peace of mind. She is laying up trouble for them both. If you conquer once you have gained a big victory. It won't be so hard after that, and each time it will grow less difficult. Don't use the rod when angry. You are only venting your temper and the child knows it and may learn to despise you for it. Don't be too exacting with children. Allow them some liberty and don't be forever scolding and nagging at them. That will serve only to make a bad child worse. Be firm, but gentle and kind. When you request them to do a thing, see that they do it; make them understand in the very beginning that they must obey you. They will only respect you the more for your firmness. Treat your child as an equal. Be as polite to him as you expect him to be to you. If you desire a model child you must be a model mother. Children are quick to pattern after their elders. If you see a polite, well-behaved child, you may depend on it the parents are the same. Never laugh at their little naughty tricks when small. It appears cute in a baby, but it won't be near so funny when he grows larger. A child can't understand why you will laugh at his badness when small and then whip him for the same thing when he is larger. Whipping is not always the best way to punish a child. It is true that there are some children that can not be managed any other way, but this is not so in all cases. It depends largely on the disposition of the child. Some children greatly fear a switch, while others don't mind it at all. I don't believe in frightening children by shutting them up in a dark closet or room. This is cruelty personified. Never be guilty of such a thing. Think of the horrors their little minds conjure up

when treated thus. A child's nervous system is often wrecked for life by such foolishness. Another thing: Never wait on your children. Teach them to wait on you instead. I strongly suspect this is the main cause of our old friend's trouble with her little granddaughters. She doubtless follows after them picking up as she goes. This will spoil any child. If there is no other way to break them of this habit, my advice is to just let the articles lie where they are thrown. Such confusion and the trouble of finding them again when wanted will surely shame the child into making it more careful. Did you ever notice that a selfish mother is apt to have good children, while the unselfish, indulgent mother will have thoughtless, bad ones? The best hand with children I ever saw is an old farmer of my acquaintance, and yet he never was known to whip one. He treats his boys the very same as if they were men. He will discuss crops and the price of hogs, cattle, corn and wheat with them. Ask their advice on how to do a certain piece of work, the same as if they were his equal in experience and intelligence. He always ends by doing the work his way, but his way with the boys arouses their interest, and causes them to feel that they are of some importance.

Now, my friends, I want to make this a sunshine column. I earnestly desire to help and encourage you in every way possible.

It appears that the writer of the above is confined to his "little room," and perhaps to his bed, for aught I know. Now, can you tell why it is that this lone, "shut in" man knows more than many of our people who are able to go where they please? The principal reason is that he is a man that *thinks*, which many of us do not do. We simply follow each other's tracks round and round, year after year. That is the reason we never get anywhere, except where we started from.

If you will compare what Mr. Lockhart says you will find that it agrees exactly with what is said by the writers of the other articles, who are fathers and mothers.

Notice especially what he says at the end of the article about the father who treated his boys with such respect that they had no desire to oppose his wishes. You will find that idea advocated in different parts of this book. "Go thou and do likewise."

XXXXXXX

CHAPTER 29

EXTRACT FROM MENNO SIMON'S BOOK

In this chapter we can see that Menno Simon had very pronounced views upon the management of children. I feel sure that after you have carefully read what Menno Simon here says, you will better understand why I have as much to say upon the subject as I have.

After quite a lengthy introduction to this subject he proceeds as follows: Beloved brethren and sisters in Christ Jesus, forasmuch as we are now constrained by saving charity, with benevolence and sympathy, and know through the unction of the Spirit and word of God, that the nature of man is completely corrupted in Adam, and is opposed from youth, to the word of the Lord, as aforesaid; therefore let us be particularly vigilant and solicitous with regard to our own children, displaying unto them a greater degree of spiritual love than towards others; for they are the natural offspring of our flesh and blood, a serious and precious charge committed by God to our especial care. Be, therefore, particularly mindful, that you instruct them from their youth in the way of the Lord, that they fear and love God, walk in all modesty and submission; that they be genteel, well-disposed, discreet, honor and obey their father and mother, using reasonable language, not lying, nor clamorous, not stubborn, nor self-willed; for such is not becoming the children of the saints. Deut. 6; Eph. 6. The world

desire for their children that which is earthly and perishable, such as money, honor, fame and wealth. From infancy they train them up to vice, pride, haughtiness and idolatry. But with you, who are born of God, this is not the case; for it behooves you to seek something else for your children; namely, that which is heavenly and eternal, and hence it is your duty to bring them up in the nurture and admonition of the Lord, as Paul teaches, Eph. 6:1-4. Moses commanded Israel to teach their children the law and commandments of the Lord, to talk to them when they sat down in their houses, and when they walked by the way, and when they lay down, and when they rose up. Now, since we are a chosen generation, a royal priesthood, a holy nation, a peculiar people, that we should show forth the praises of Him who had called us out of darkness into marvelous light, Deut. 6:7; I Pet. 2:9; therefore it behooves us to show ourselves patterns and examples in all righteousness and blamelessness, and to appear unto the whole world as we are thereunto called; for if we do not keep a strict eye upon our own children, but permit them to follow their evil inclinations, corrupt nature and disposition, not correcting and chastising them according to the word of the Lord, we may with the greatest propriety lay our hands upon our mouths and remain silent. For why should we teach those not of our household, when we take no pains to preserve our own families in the love and fear of God? Paul says, "If any provide not for his own, and specially for those of his own house, he hath denied the faith, and is worse than an infidel," I Tim. 5:8.

My dearly beloved brethren and sisters in Christ Jesus, take heed that ye do not ruin your children and train them in vice, through carnal love, and thus give offense; lest in the day of judgment, their souls be required at your hands, and it happen unto you, on account of your children, as it did unto Eli, the high priest, who was chastened by the hand of the Almighty, on account of his sons, I Sam. 3:11-18; but diligently imitate the testimony declared by the angel of the Lord respecting pious Abraham, "I know him," says he, "that he will command his children and his household after him, and they shall keep to the way of the Lord, to do justice and judgment," Gen. 18:19. This is the chief and most important care of the godly, that their children may fear God, do good, and be saved; even as the God-fearing Tobias admonished his son's children, saying, My son, hearken unto thy father; serve the Lord in truth and cleave unto him in equity; be mindful of him, and let not thy will be set to sin or to transgress his commandments; teach this to thy children that they give alms, fear God all their days, and trust in him with their whole hearts.

My beloved brethren and sisters in Christ, who sincerely love the word of the Lord, thus instruct your children from youth up, and daily admonish them with the word of the Lord, setting a good example. Teach and admonish them, I say, in proportion to the development of their understanding; constrain and correct them with discretion and moderation, without anger or bitterness, Col. 3; lest they be discouraged; spare not the rod, if reason and necessity require it, and reflect upon what is written. He that loveth his

son causeth him oft to feel the rod that he may have joy of him in the end. He that chastiseth his son shall have joy in him. "He that maketh too much of his son shall bind up his wounds; and his bowels will be troubled at every cry." A horse unbroken becomes headstrong; and a child left to himself will be wilful. "Give him no liberty in his youth, and wink not at his follies," Eccl. 30:7, 11. Bow down his neck when he is young, lest he wax stubborn, and be disobedient to thee, and so bring sorrow to thine heart. Correct thy son, and keep him from idleness, lest thou be made ashamed on his account, Prov. 29.

Dearly beloved brethren and sisters in the Lord, if all parents who glory in the name of the Lord, would deeply impress the words of Sirach upon their hearts, and inscribe them on the tablets of their souls, O how virtuous, pious and devout would many children be raised, who now, alas! run wild and unrestrained, honoring neither their parents, nor the church and gospel of Christ. "An evil nurtured son," says Sirach, "is the dishonor of his father;" again, says he, "Though they multiply, rejoice not in them, except the fear of God be with them; for one that is just, is better than a thousand; and better it is to die without children, than to have them that are ungodly," Sirach 22:3; 16:2, 3.

Beloved brethren, consider these words well, and revolve them in your minds. Necessity compels me to write; for some, alas! live such lives with their children, that one is constrained to write and reprove. I write and admonish you again: Take heed, lest the blood and condemnation of your children come upon

you. If you love your children with a godly love, teach, admonish and instruct them in God, lest the word, blood and death of the Lord be made unto them of no effect, and his name and church be blasphemed by the unwise, through them.

Beloved brethren in Christ, if you rightly know God and his word, and believe that the end of the righteous is everlasting life, and the end of the wicked eternal death, endeavor to the utmost of your power to conduct your children in the way of life, and divert them from the way of death, as far as in you lies. Pray to Almighty God for the gift of his grace, that in his great mercy, he may guide and preserve them in the right path, through the directing influence of his Holy Spirit. Watch over their salvation as for your own souls. Teach, instruct, admonish, threaten, correct and chastise them, as circumstances require. Keep them away from naughty, wicked children, among whom they hear nothing but lying, cursing, swearing, fighting and knavery. Have them instructed in reading and writing, bring them up to habits of industry, and let them learn such trades as are suitable, expedient and adapted to their age and constitution. If you do this, you shall live to see much honor and joy of your children. But if you do it not, heaviness of heart shall consume you at last. For a child left to himself, without reproof, is not only the shame of his father, but he bringeth his mother to shame, Prov. 29.

This brief admonition I have written to my beloved, from motives of sincere love, and not without a reason; for in the course of my ministry, I have too

frequently observed how disorderly, improperly, nay, heathen-like, many persons conduct themselves toward their children. The absurd, senseless love of the flesh, has such an influence over some, and they are so blinded by the natural affection for their children, that they can neither perceive nor observe any evil, error or defect in them, notwithstanding they frequently abound in tricks and wantonness, are disobedient to father and mother, murmur at them, collect and carry abroad lies, quarrel and fight with other children, and mock people as they pass by, crying and calling after them.

Brethren in Christ, to connive, by reason of a blind, carnal love, at these and similar disgraceful tricks of children, is a love not to be applauded, but much rather to be shunned and avoided; for it is earthly, sensual, devilish. And forasmuch, as we ought to be the salt of the earth, the light of the world, the holy nation, the chosen generation, yea, the bride of Christ, it by no means becomes us, to have, or to bear such sensual love or preposterous affection, in any circumstances, towards our children; but it is our duty, as far as in us lies, diligently and earnestly to instruct and govern our children and household, as well as ourselves, in conformity to the sincerity of godliness, a life of virtue, and the Word of God.

With this, I will have delivered and preserved my soul in the presence of the Lord and his church, and I do desire, for the Lord's sake, that this epistle may be taken in good part, and read by the elders, in the hearing of all the brethren, to the end that the innocent may take heed, and be circumspect, and those who

are guilty of these mis-steps, errors and failings, may reform, and that without considering me as being officious in regulating the concerns of their household. Ah no! in the presence of God, I desire nothing in this, but that in all things, you conform yourselves to the Scriptures, and to christian gravity, and that all the concerns of the Lord's church, may be conducted according to the divine will and ordinance. The Searcher of hearts and reins knows that I lie not. I would, therefore, that you also accept and receive it in love, for in sincerity have I written it.

And now, beloved brethren and sisters, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

The very God of peace sanctify you wholly, that your whole spirit, soul and body be preserved without spot, and blameless, unto the coming of our Lord Jesus Christ.

Faithful is he who called you. May the merciful Father, through his beloved Son, Jesus Christ, our Lord, strengthen you all with the precious gift of his Holy Spirit. Amen.

CHAPTER 30

FROM THE MARTYRS' MIRROR

Following is an extract from Jost Zoellner's letter to his 15-year-old daughter, written while he was in prison. Of all the reading given in this book upon this subject this is the deepest and fullest.

It may seem unfair to some that this is given in the German, but you must remember that this book is primarily intended for our German-speaking people, as there is so little teaching given in that language at the present time upon the management of children (and most of them do not read what there is), while those of you who read the English easily can find good teaching along these lines most any time, which many of our people can not do.

I believe that this young daughter to whom this very long letter was written (page 577), was about as near perfection in obedience as it is possible for a child to be. I judge this from the beautiful confidence that the father reposed in her.

What a contrast it presents to the careless, half-hearted efforts put forth by many parents at the present day! This brings us to the letter itself, which I turn over to you, with its precious contents. Read it thoughtfully, until you realize something of the feelings that he must have had when he wrote it. You can be a wiser man or woman after reading it.

Betgen Zoellner ist den 14 August im Jahre 1574

geboren. Gott staerke dich in Tugenden nach seinem Willen, und wenn ich um des Namens des Herrn willen sterbe, so dient dir der nachfolgende Brief, der an dich geschrieben ist, zu einem Testamente und zum Andenken dein Leben lang, und wenn ich nicht sterbe, so dient er deinem Herzen zur Erquickung und Unterweisung, damit du dich dazu schicken moegest, den Herrn, deinen Gott zu fuerchten. Fuerchte Gott und halte seine Gebote, denn das kommt allen Menschen zu.

Der einige, barmherzige, allmaechtige Gott, der reich an Barmherzigkeit und ein Vater der Underdrueckten, Witwen und Waisen und ein Herrscher aller derer ist, die auf Ihn trauen, wolle dich, meine Tochter und mein Kind, in der Weisheit und Erkenntnis der Wahrheit aufwachsen lassen, damit du den allerhoechsten Gott erkennen und fuerchten lernen moegest, der Himmel, Erde und alle Wasserbrunnen erschaffen hat. Das verleihe dir der ewige, allmaechtige Vater durch Jesum Christum, seinen eingeborenen Sohn, unseren Herrn und Heiland, Amen.

Mein liebes Kind Betgen, hoere und verstehe mein Wort, im Namen des Herrn an dich geschrieben, lasse meine Reden dir zu Herzen gehen und nimm sie als einen koestlichen Schatz auf, das ist, lerne von deiner Jugend auf den Herrn, deinen Gott, von ganzer Seele und aus allem Vermoegen fuerchten, wandle in allen seinen Wegen und diene dem Herrn von ganzer Seele; halte die Gebote des Herrn deines Gottes, damit es dir wohl gehe im Lande, dann wird dir der Herr seinen reichen Segen geben, nebst allerlei Segen im geistlichen Wesen, denn die Gottesfurcht ist ein ueberfließ-

sender Brunnen des ewigen Lebens, der Herz und Geist lebendig macht; er gibt uns auch Lust und Begierde die Worte Gottes zu hoeren, denn sie staerken den inwendigen Menschen an Seele, Geist und Leib.

Darum, mein liebes Kind, richte dich darnach, damit du von Jugend auf das Boese scheuen und meiden lernst, denn es wird nun bald Zeit sein aufzumerken und zu unterscheiden lernen, was gut und boese ist, denn wer da weiss Gutes zu tun und tut es nicht, dem wird es zur Suende gerechnet; auch sagt der weise Mann, dass der Geist Gottes nicht bei boshaften Seelen, noch in einem der Suende unterworfenen Leibe wohne. Darum lerne fernerhin die Suende meiden wie einen Blick der Schlange. So sei denn maessig, maennlich und ehrbar und meide alle eitle Gesellschaft, die fleischlich und weltlich gesinnt ist, denn die Welt wird vergehen mit aller ihrer Lust; wer aber den Willen Gottes tut, bleibt in Ewigkeit. Deswegen habe deinen Umgang mit denen, die den Herrn fuerchten und in den Wegen Gottes wandeln, dann wirst du als eine Tochter Sara aufwachsen, die dem Herrn angenehm sein wird.

Darum, mein Kind, hast du Mangel an Weisheit, so erbitte sie von Gott, der sie allen Menschen im Ueberflusse giebt und niemanden abweist. Aber man muss im Glauben bitten und nicht zweifeln, dann wird sie ihm gegeben werden. Darum bitte den Herrn, deinen Gott, demuetig mit gebogenen Knieen, und das zwar oft und anhaltend. Wo du gehst, stehst und arbeitest, habe den Herrn allezeit vor Augen, rufe ihn an mit Bitten und Flehen, und sage: O Herr, mein Gott, leite mich doch auf deinem Wege, gieb mir die Weisheit,

die von dem Trone deiner Herrlichkeit kommt, und reinige mich von allen meinen Sünden, damit ich wuerdig sein moege, ein heiliger Tempel zu werden. Gieb mir Gnade, dass ich von Herzen sanftmuetig und demuetig und klein in meinen eigenen Augen sein moege, damit dein heiliger Geist in mir wohne und ich aufwachsen moege in deiner heiligen und goettlichen Furcht zu meiner Seele ewigen Seligkeit und zum Lobe, zum Preiss und zur Ehre deines hohen und anbetungswuerdigen Namens. O Herr, staerke mich Elenden, denn ich bin doch nur Staub und Asche. O Herr, erbarme dich meiner und hilf mir ewig, Amen.

Wenn du nun, mein Kind, dich mit deinem Herzen so in aller Demut dem Herrn nahst und Ihm unaufhoerlich mit Bitten und Flehen anhaengst, so wirst du Ihm wohlgefallen, und Er wird dir Gottesfurcht und Erkenntnis der Weisheit im Ueberflusse geben, denn die Furcht Gottes ist ein Baum des Lebens, Friede und Freude im heiligen Geiste; seine Blaetter dienen zur Gesundheit der Heiden; aber niemand isst von diesen Fruechten, als diejenigen, die von neuem aus Wasser und Geist geboren sind, die den alten Adam mit allen seinen fleischlichen Luesten durch die Taufe in Christo Jesu begraben haben, die dem Teufel, der Hoelle, dem Tode, der Welt mit all ihrem falschen Scheine absagen und fortan nach dem heiligen Willen Gottes, des Herrn wandeln, nebst allen auserwaehlten Kindern Gottes, deren Namen in das Buch des ewigen Lebens geschrieben sind.

. . . Darum diene dem Herrn und freue dich mit Zittern, denn die Furcht des Herrn ist der Weisheit Anfang; das ist eine schoene Klugheit, und wer dar-

nach tut, dessen Lob bleibt in Ewigkeit; auch sagte der weise Mann: Die Furcht des Herrn besteht darin, das Arge, die Hoffart, den Hochmut und boese Wege zu hassen. Wer den Herrn fuerchtet, der geht auf der rechten Bahn; wer Ihn aber verachtet, der weicht von seinen Wegen und faellt in die Stricke des Todes, denn wo man in der Furcht Gottes um des Namens des Herrn willen leidet, da ist Reichtum und Ehre; die Furcht des Herrn ist der Weisheit Anfang, und ist allein bei den Glaebigen in des Herzens Grunde; sie wohnt allein bei den auserwaehlten Frommen und man findet sie allein bei den Gerechten und Glaebigen. Die Furcht des Herrn ist der rechte Gottesdienst; sie bewahrt und macht das Herz fromm und giebt Freude und Wonne, denn wer den Herrn fuerchtet, dem wird es wohl gehen, und wenn er Trost bedarf, so wird er vom Herrn gesegnet werden. Die Furcht des Herrn wehrt der Suende, denn wer ohne Furcht ist, kann Gott nicht gefallen. Darum, mein Kind, wenn es dir wohl geht, so sei wachsam und bleibe fest in der Furcht des Herrn; sei auch nicht stolz, denn stolzer Sinn kommt vor dem Falle.

Darum habe Gott den Herrn allezeit vor Augen in allen deinen Wegen und befleissige dich, Gott zu gefallen mit einem aufrichtigen Gemuet, dann wird Gott mit dir sein und mit deiner Schwachheit Mitleiden haben, auch den Suenden durch die Finger sehen, wenn sie durch Unwissenheit oder Uebereilung dich ueberfallen; aber mutwillig suendigen und widerspenstig sein ist vor dem Herrn ein Greuel; denjenigen wird Er nicht ungestraft lassen, der seine Worte so gering achtet. Darum sieh dich vor, dass du kein

Slave der Suenden sein moegest und begieb deinen Mund nicht aufs Luegen, denn der Mund, der luegt, toedet die Seele. Von einem Diebe sollte man bessere Hoffnung haben, als von einem luegenhaften Menschen, denn diese werden jedermanns Feinde. Ein luegenhaftes Kind wird allezeit gehasst, und was sie auch reden, so giebt man ihrem Reden kein Gehoer, und sie sind ein Spott der Menschen. Der Teufel ist ein Luegner von Anfang und ist in der Wahrheit nicht bestanden; darum werden alle Gottlose Teufelskinder genannt. Wenn sie Luegen reden, so tun sie nach der Art ihres Vaters, des Teufels, welcher allezeit ein Luegner gewesen ist; darum ist er auch aus dem Himmel gestossen worden. Deshalb, mein Kind, rede allezeit die Wahrheit, denn dieselbe schaemet sich nicht, es sei, dass sie fuer, oder wider dich ist. Sage allezeit wie es sich verhaelt, denn wenn du dich auch vergehst, so wird es dir leichter uebersehen, wenn du die Wahrheit redest, als wenn du es mit Luegen zuzudecken suchst, denn luegenhafte Reden kommen bald zum Vorschein und werden offenbar. Alsdann muss der Luegner zur Schmach Schmaehworte hoeren, was vor Gott und Menschen ein Greuel ist. Darum sagt Paulus: Lueget nicht unter einander, sondern rede ein jeglicher die Wahrheit von Herzen mit seinem Naechsten, denn die Luegner werden kein Teil am Reiche Gottes haben.

Remarks.—As this letter is very, very long, I will here leave out a portion of it in which he admonishes his much beloved child that this letter, which he had worked so hard to write to her, with great labor and fear (lest he be found out) should not be laid aside

and forgotten, but that it be often read by her that she might not lose its teachings, "for," says he, "a child that loves its father will also love that which comes from that father."

He further reminds her of the persecutions which God's true children sometimes have to endure and then requests her to read the Scriptures which will show her that his statements concerning this matter are true, and shows that it is a token of grace when we suffer for His name's sake.

He then gives some directions as to what relatives he wished her to be put with in case of his death as a martyr, which is followed by a very fatherly admonition to conduct herself respectfully when with other people. He cautions her especially against being saucy, taking undue liberties with things that she may come in contact with.

I quote further: Darum siehe zu, dass du reine Haende behaeltst (bitte ich dich) wie ich denn auch hoffe, dass du tun werdest, und wenn du Speise und Trank siehst, lass es unberuehrt, sonst wirst du dir einen schlechten Namen machen. So erinnere dich denn an alles, was ich, dein Vater, von dir begehrt habe, und bewahre es zum ewigen Andenken in deinem Herzen, denn es ist mit sorgfaeltiger Liebe von mir zum ewigen Andenken geschrieben worden, damit du zu allen Zeiten einen guten Namen haben oder behalten moegest.

Weiter, mein geliebtes Kind, muss ich dir noch vorstellen, dass du dich allezeit, bei allen Menschen, bei denen du wohnst ehrlich halten sollst; fuehre dich sittsam auf, und beweise, dass du von aller Unkeusch-

heit und Hurerei rein seiest, was ja eine grausame Todsünde vor Gott, ausserdem ein Spott vor allen Menschen ist, wodurch du nicht in einen ehrlichen Stand gelangen wirst. Darum huete dich doch allezeit, dass du nicht mit den Jungen redest, scherzest oder spielst, oder viel eitles Geschwätz mit ihnen habest, damit du nicht durch Lust der Verführung in Sünde fallest. So rate ich dir denn aus väterlicher Liebe, dass du alles zu Herzen nehmen wollest, was ich von dir begehre, was dir vor Gott, und allen Menschen eine Ehre sein wird. Darum, siehe, mein Kind, wenn ich nun aufgeopfert werden und den Weg aller Welt gehen sollte, so sei wohlgenut; troeste dich in dem Herrn, und sei stark; nimm die Ermahnung des Herrn unseres Gottes in Acht und zu Herzen, damit du in Seinen Wegen wandeln moegest.

Remarks.—After making another large skip, and passing by much beautiful counsel that our people ought to have, we come to this: Mein Kind, sagt Sirach, lass den Armen nicht Not leiden, und sei nicht hart gegen den Duerftigen, verachte den Hungrigen nicht, und betruebe den Duerftigen nicht in seiner Armut. Einem betruebten Herzen mache nicht mehr Leid, und entziehe die Gabe dem Duerftigen nicht. Die Bitte des Elenden schlage nicht ab, und wende dein Angesicht nicht von dem Armen.

Darum tue den Armen Handreichung, damit du von dem Herrn reichlich gesegnet werdest. Wenn du dieses zu Herzen nimmst, und darnach handelst, so wird dein Licht aufgehen wie die glaenzenden Sterne der Morgenstunde in der schoenen Morgenroete. Darum tue allezeit Gutes und wenn du Gott lieb hast,

so halte Seine Gebote. Hiermit will ich meinem Schreiben ein Ende machen; ich habe dir das Beste aus des Herrn Worte vorgehalten; Wasser und Feuer wird den Menschen vorgesetzt, naemlich, Leben oder Tod; darum erwachle dir das Leben, damit du das Reich Gottes mit allen auserwaehlten Heiligen Gottes ewig ererben moegest.

Hiermit nehme ich fuer dasmal, mein liebes Kind Betgen, einen ewigen Abschied, und empfehle dich hiermit Gott, dem himmlischen Vater, der ein Vater aller Waisen ist und aller derer die ihn fuerchten und lieben. Vergiss und versaeume niemals ernstlich zu Gott, dem Allmaechtigen zu beten, dann wirst du mehr von Ihm erlangen als du begehrt, wenn es nach Seinem Willen geschieht.

Gute Nacht, mein Kind, wenn wir einander nicht mehr sehen sollten, so bitte ich den allmaechtigen Gott und Koenig aller Koenige, dass er dich durch seinen heiligen Geist regieren wolle, damit ich dir in den Wolken des Himmels entgegenkommen kann, wovon nimmermehr ein Scheiden sein wird; solches bitte ich von Gott durch seine unergruendliche Gnade und Liebe mit gebogenen Knieen, weinendem Herzen und emporgehobenen Haenden. O Herr! erhoere meine Bitte, und lass es so geschehen, dass durch die Frucht meiner Lenden dein heiliger Name gepriesen werden moege, von nun an bis in Ewigkeit, Amen.

Mein Kind Betgen, wenn ich sterben sollte so will ich dass dir deine Mutter zum ewigen Andenken ein Testament gebe, ein Fundamentbuch von Dirk Philips, wie auch ein Liederbuch und ein Buechlein von Jacob Kerzengiesser; lies darin oft, denn es stehen darin

viele schoene Ermahnungen.

Von mir, Jost Zoellner, deinem Vater, der dir alles Gute wuenscht, 1589.

It seems to me that it would be an unusual privilege to be personally acquainted with a young girl such as she evidently was, for I believe that she fulfilled to the letter her father's requests which he so ardently expressed in this letter.

This is the second "Betgen" that we have read about in this book, the first being in the last chapter of Part One. Could not these dear girls have some namesakes in our day? Mothers, do you not want to name the next girl baby after them? How many will?

With this I will let this subject rest for the present, and next discuss topics on different lines. The short talks that follow this first chapter were finished before some of those that you last read. They are not connected together, but were produced separately from time to time. This is also true of the greater portion of the longer articles that follow. They all say what they mean, and mean what they say.

CHAPTER 31

WORLDLY TALK

One of the ways in which our people are different now from what they were three centuries ago is in the nature of their talk. The talk about spiritual things that was their chief delight in those years has given way to one of a very different nature. Here is a proof of this: Not long ago I happened at a home and the family had just returned from a wedding near by. In the course of our talk together they spoke of the worldly conversation one is obliged to hear at their church gatherings, and in fact anywhere they happen to be gathered together. There is nothing to be heard talked about but things of this world.

They further said that they think this is not right, and they also told of a man of their acquaintance who had moved to another state and after some years he became so sick and tired of hearing nothing but worldly talk that he went back to his former state again to hear some spiritual conversation. But, alas! when he arrived there again he found it was just the same there, and of course he was sorely disappointed.

The fact of the matter is, the man had become spiritually hungry; his poor soul was famishing for want of the bread of life.

Years ago I myself heard an Indiana man tell his experience in this very same thing. He too became so soul-sick for spiritual food that he went back to the state where he formerly lived, "because," said he, "I

thought it was not so there, but when I got there it was just about as bad as here." This man, after enduring this awful gnawing at his soul for spiritual food, joined another church. And he is not the only member that our church has lost for this same reason.

OUR GIRLS

We hear it lamented that our girls are so prone to keep company with young men from outside, and who are no Christians. This is really a matter to be regretted, but I believe there are causes for it.

I have in mind now two sisters, who are said to be very good girls, and one of them keeps company with a young man that is not only no Christian, but does not pretend to be anything short of wicked. I need hardly say, however, that their home is one of those where audible prayers and Christian conversations are not looked upon as being essentials in our day.

If our young people were led on in the Christian life as they should be, so that they would really know the joy of the Lord, were regenerated and filled with the Holy Ghost, and had some Christian work given them to do, I believe there would not be as much keeping company with the unconverted as there is now.

But how much opportunity is given our girls to engage in the Lord's work? Even if any of them would begin and consecrate themselves fully, and lead a life of prayer and devotion, how much encouragement would they get from their parents and from the ministers?

One reason why our girls are so much inclined to follow the foolish fashions is because they are not

given anything ennobling to do for God's cause. They are expected simply to follow quietly along after the older ones and live a sort of passive Christian life, that has little of interest in it for themselves or for anyone else. Ah, I wonder if even our ministers realize the truth of what Van Braght says in the *Martyrs' Mirror* about the times of peace and plenty being more dangerous than the times in which our people were persecuted and beheaded. You will find it on page 7 (German edition) of that book, also in a chapter of this book.

The reason for this is that there is now so little active Christian work required by the church that there is great danger of our settling down to a life of ease and luxury, that makes us inclined to lukewarmness and indifference and we thus become an easy prey for our spiritual enemy who seeks our eternal destruction.

This is why I feel sad to see our people of both classes settle down to lives of ease when there is so much waiting to be done for the Master. How shall we render an account in "that day" for the hands and hearts that were idle when there was a scarcity of workers in the harvest field, which has so long been "white already to harvest?"

What a difference there would be if our girls were so filled with the power and love of God that they would want to go to the villages and hold street meetings, if they had no other places, and labor for the salvation of those with whom they have heretofore engaged in ice-cream socials and other festivals. Yes, truly, what difference!

CHAPTER 32

TALKS TO CHURCHMEMBERS

Where do we get the authority for living such prayerless lives as we are now living in our homes, and not reading God's Word daily? I fear we can find no authority for this, except our own inclinations, and man-made customs.

Too secure. Why does the Martyrs' Mirror say that the times of peace are very much more dangerous than the times of the Martyrs? Simply because of the feeling of security, and the consequent lack of watchfulness that results from the apparent safety. But let us tell you, friends, we are never safe, except when we are momentarily looking to God for His keeping power.

“Denn es ist Satan's list
Ueber viele Frommen,
Zur versuchung kommen.”

I notice that some of our people who are inclined to be “forgetful hearers,” usually get a pious spell in times of hard thunder storms.

Did it ever occur to you, my brother, my sister, that if we have the love of God in our hearts, and are filled with the Holy Spirit, we can return thanks to God for our food without first learning a little rhyme out of a book?

Are we "zealous of good works," or are we zealous of our own petty whims?

Phil. 2:14, 15. "Among whom we shine as lights in the world." Is that true of us? How much do we shine by our works?

How is it that our Amish brethren always keep their hats on, when they are sitting in a place of worship, until the very moment that the services begin? The same is true at funeral gatherings, when they often sit silently for quite a while. We all know, or ought to know, what Paul says about a man praying with his head covered.

If these brethren are not praying *then they ought to be*. How is it, brethren? If you are not engaged at all in silent prayer when in the presence of death, *what are you doing? What are you thinking about?*

It can hardly be that you are thinking about your crops, or the markets, or how you can make a good deal, or such as that. True, you remove them when the Word is read. Well, have you not got the Word in your hearts when you are silent? The "hoche" believe the men should have their hats off when in a place of worship.

Phil. 1:30. "Having the same conflict which ye saw in me, and now hear to be in me." We have conflicts, it is true, but are they the same kind that Paul had? We quibble and quarrel and talk almost incessantly about people's doings, but that is not what Paul meant. In the 29th verse he says, "For unto you it is given in the behalf of Christ, not only to believe on

Him, but also to suffer for His sake." Do we suffer most for His sake, or for our own follies?

It takes a goodly amount of patience for a man to put up a stove and pipe, especially if they do not go together well, and he is in a hurry. There are also other things to be done about the house and yard that tax a man's patience, yes, and sometimes a woman's, too. Proper training in youth will go a long way in making it easy to perform disagreeable tasks.

Es fehlt manchmal an der gerechtigkeit unter uns, und wan sel fehlt dan fehlt viel.

Some of you people who spend so much time away from home, and so little time studying your Bibles may not be aware that a child 12 years old, who has attended Sunday school, could answer more questions concerning the Scriptures than many among us who are grown up.

Would you like to rejoice as you go along your way through this world below? You can if you will take the right way for it. If you will change your life and give yourself wholly to the Lord, soul, body and worldly possessions, and become a praying Christian.

This might bring you some persecutions, but that should make you rejoice all the more, for God takes care of those who seek to glorify Him. In such a life you could rejoice in the Lord and praise Him continually.

The Martyrs appreciated the value of time, and tried to make good use of it. How is it with us? What is the difference? Why, our youths, yes, and grown people, too, have actually gone up and down this land to find ways to murder time. I call that a very marked difference, don't you? It might also be well for us to ask ourselves the question, What will be the difference, if any, between them and us "in that day?"

A tin pail containing one potato will rattle much louder than if it were full of them. Likewise a rattling tongue indicates an empty head and heart. Remember this when you are tempted to rattle off a lot of stuff that is not anything.

It really seems a pity that such a gift of speech as some women seem to possess should be allowed to run to waste without benefitting people, except to amuse and entertain them, or, possibly, to hinder them in doing their duties.

How often have you older men talked to the young men, or even to boys, in ways that were smutty, unclean, and even blackguarding? Is that the way you take to have them grow up pure-minded and virtuous? If you take pleasure in that sort of talk, how much do you lack of being what Paul calls "men of corrupt minds?" I Tim. 6:5.

Many of our brethren do not allow any musical instruments in their homes, and I do not blame them for that, but some pay their money to the saloons

for beer and they buy musical instruments with part of that money, and it may be that they or their sons go there and listen to them. How much less injurious do you think it is for them to hear music in the saloons than in their homes?

Some of our people act as if they could not afford to take ten or fifteen minutes' time in the morning to read a portion of Scripture and offer a prayer before going to work, but if they happen to meet an acquaintance they can stop and talk twice that long, or perhaps go visiting and talk all day long. You may not be aware of it, but by your actions you are saying, "It is so much more agreeable to our spiritual make-up to 'schwetz mit die leit,' than to talk to the Lord in prayer."

There is a difference between those who admit their sinfulness and try their best to reform, and those who admit but do not try to do differently. The standard of the latter goes no higher, while that of the former is true holiness.

Brother, sister, get on the side of those who are in the right, and then do not be afraid to say so.

A woman of class 1, whose husband was called to preach some 25 or 30 miles away, was afraid to let him go alone for fear that something might happen to him. Well, if that is a sample of our faith in God, I do not wonder that things are as they are among us.

A song says:

"Do you ever feel down-hearted, or discouraged?

If you think your work is all in vain;

If the burdens thrust upon you make you tremble,

And you fear that you shall ne'er the victory gain.

Have faith in God, the sun will shine,

Tho' dark the clouds may seem today;

His heart hath planned your path and mine.

Have faith in God, have faith alway."

Those are comforting words, but remember they are addressed to those who are workers in God's cause, and not to idlers.

I one time heard a preacher say that, "The devil sometimes gets a pad-lock on people's mouths, to keep them from testifying for Christ." I believe there is truth in that statement, and perhaps that is one of the things that ails us.

Brethren, if we are half asleep, the devil is not. No, he never sleeps (except where he is sure of his victim), for the pangs of eternal torment are gnawing at his vitals day and night. That is what he wants to bring you and I to, also, brother, sister, and he will, too, if we let him. We are warned in the Scriptures that he "goeth about like a roaring lion, seeking whom he may devour." You see he works while we sleep — both kinds of sleep.

In a prison dungeon, with its damp atmosphere, and bad odors! Just think of it, dear readers, how you or I would feel if we were shut in one for our faith's sake. Would we not also pour out our hearts to our

fellowmen (if we had a chance) and implore them to be true to God and reap eternal life? But would they heed it? Do you and I now heed what the Martyrs implored us to heed, or are we letting them sink into forgetfulness? As Paul says, II Cor. 13:5, "Examine yourselves whether ye be in the faith; prove your own selves."

Phil. 2:15. "That ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world."

But how much do we shine when we even have not grace enough in our hearts to thank God for our food when strangers are present? Perhaps they think our lights are like lights from our lanterns that are turned so low that they become smoky and dim, and sometimes go out for want of oil. What think you, brethren?

Gal. 6:9. "Lasset uns gutes tun und nicht miede werden," etc. "Let us not be weary in well-doing: for in due time we shall reap if we faint not."

The way we have been taking our ease for the last half-century, we are saying plainly that, "We are tired of the hard Christian service of former years, and have earned a good rest, and we are going to have it, too." The truth in the matter is that our forefathers did the hard service, and we have been taking the rest. But the text does not say that we shall take a long rest. Paul knew very well the danger of such a course.

Gal. 6:10. "Als wir nun Zeit haben," etc. "As we have therefore opportunity let us do good unto all men." Zeit haben! My, we have for years sought out ways and means by which we can pass the time away that we did not know what to do with. Years ago one brother gave it as his excuse for smoking, "'Sisch viel Zeit-verdreib." I tell you, brethren, if you have to smoke for that reason you are living a long way from where God intends you should.

This may seem to you an unjust statement, since you have all your life long been used to such doings and ways, and it may have never occurred to you that they are wrong, but I repeat that if that is your best excuse for the habit, there must have been something lacking in your early training that you have not yet acquired.

You are quite likely honest in your belief, and it may seem entirely innocent to you, but to those who have been taught better it seems like a waste of both time and money.

A lady once missed the train because she was not aware that she was late starting, and no one expressed their convictions that she would be late, although several persons present believed that she would be late.

So we neglect to warn sinners to prepare for eternity, and they conclude there is yet lots of time. "For," they say, "here are these churchmembers, right among us, day after day, and they do not say anything about any danger." So they allow their consciences to go to sleep again, and, alas, it is sad to relate it, but with some it may be their last chance, and then the sad wail, "Too late, too late." Had we

warned them we would at least have done our duty, and the responsibility would have been theirs.

There are some among us, and you can meet them without going very far, who seldom if ever carry on any conversation that helps us build up the inner man and better prepare us for heaven, but let someone make some mistake, or some seeming scandal occur in their vicinity, and they can relate the whole occurrence fluently. It is not "der gebrauch," among us to talk of spiritual things, but just let gossip get afloat once, and it will not have a chance to touch the ground anywhere.

Hoch und niederich. Man kann dem eiseren nach niederich sein, und doch dabei innerlich "hoch" sein; und man kann auch dem eiseren nach "hoch" sein (sogenant), und doch dem inneren nach demuetig sein.

"Reverend So and So preached an interesting sermon at" — etc. But why say "Reverend?" That is a word that occurs only once in the Bible, and then it is applied to God and not to man. It seems to me that our people are rather fast about following the popular phrase in this respect, and it further seems to me that to say "Preacher So and So" would be very much more becoming for a plain people like we are, *or ought to be.*

You women of class 1 are very careful to give the house a thorough going over when the "gme" is to *me* be at your house. You scrub and scour every article

so that it shines, which is all very well, but how much time do you spend on your knees in prayer to God, that your soul may be cleansed and may shine for Him, and that He may be honored and glorified in your life?

The way to live peaceably together is to confess at once when we do another an injustice, and ask to be forgiven. Perhaps the grandest thing in all the universe is the forgiveness of our sins by the Father through Christ Jesus. So I believe that our faults and offences to each other, if repented of at once and pardon asked, may even have the effect of bringing us closer together by making us acquainted with each other.

Are we really living in Canaan now, or are we floundering around in some unknown portion of the wilderness?

Mere trifles cause some of our people to say, "Guck, es hat mich doch so falsch gemacht." I fear that such people forget that Paul says we shall not let the sun go down on our wrath. We do not ask ourselves whether God is pleased with it, but, because we have so learned to do, we take it for granted that it is all right.

Love, joy and peace are promised to the children of God, but I fear we do not have very much of either as long as we see the fruits of the flesh so prominent among us as they are now.

Brethren, where do our trousers wear through first,

on our knees, or in the seat? We should remember that even our clothes give us away by printing our acts so they can be read.

When our people get through talking about the queer deeds of others, such as the young folk's capers, and those who are proving untrue to their marriage vows, and other failures and follies, there seems to be no time left to talk about the things that would be edifying and uplifting, virtue, praise, etc., as Paul says.

Said an old woman of class 1, "Des fluche is so uner die yunge leit alle weil." Is that a fact?

How long would it have taken, at the present rate of shrinkage, for our Christianity to have leaked away until there would have been but little left except form?

"Open thy mouth wide, and I will fill it." So we read in Psalm 81:10. Certainly, we are willing to open our mouths and have them filled with meat and potatoes, and such like, but that is not all that is meant by this Scripture; it also means a spiritual filling that we may tell of the things of the Lord, and utter His praises.

BREAD ALONE

It is written, "Man liveth not by bread alone, but by every word that proceedeth out of the mouth of God." Matt. 4:4. Now then, if this is true, and nothing can be truer, how much of the life of the

Lord do your young people possess? How much of the word of God do you hear in a week or a month? You likely go to "gme" once in two weeks where you have a chance to listen to what is preached. Now, about how much of the real Word do you take home with you by the time you get through talking and laughing?

BARREN LIVES

Today an A. M. preacher talked to his hearers on the Sower of Seed, as found in Matt. 13. He admonished us very nicely, dwelling on the matter of the barren Christian lives which we are living, and then put the question, "Why is it that we are bearing so little fruit, and realizing so little of the joy of the Lord in our lives, when there are so many opportunities to do good awaiting us at every turn?" He very plainly stated how we should do, and seemed perplexed as well as burdened over the fact of our short-comings. His own family comes far short of being what a preacher's family should be, and it may be that he is painfully aware of it, but is at a loss to know where the trouble is. If one of his own daughters would fully consecrate herself to God and live a deeply spiritual and devoted life, and refuse to take part in things that are going on around her that drive away the Spirit, about how much help and encouragement would she get from her father? It is my conviction that unless a great change would take place in the family she would have to stand alone with God in her new life.

The trouble with us is that, while we desire to

possess the fulness of the Spirit, we are not willing to pay the price that it takes to obtain it. As long as our people are unwilling to fully consecrate themselves to God, and hold daily family devotion, in spirit and in truth, they need not be surprised if these really undesirable conditions continue to exist.

SEEKING ELSEWHERE FOR SALVATION

It sometimes happens that some of our people are led away from our churches to some other modes of worship, which were held up before them as being better than what they were used to, but the experiment does not always prove satisfactory, and then where is the blame placed by those of us who are looking on? Likely all upon those who went out from us, but we do not seem to consider what the real grounds were on both sides.

One thing is quite sure, if our people would still worship God as they should, and if the young were instructed in the true Christian religion, and were really converted, there would be little or no occasion for people leaving our ranks and going elsewhere to worship. Instead of putting all the blame in such cases on the other side, why not put it where it more properly belongs, on the dead formality among ourselves?

There is no telling how many have left our ranks in the past for this reason and sought green pastures in other places, and, while some are satisfied, others are set to floating about and seem to have no resting place. These conditions would not exist to the extent they do among us if we were what we should be.

CHAPTER 33

TALKS WITH AMISH MINISTERS

Esteemed Brethren: I have all along intended also to have a talk with you, for why should I slight some of our best people in this my humble effort to "do good unto all men, especially unto them who are of the household of faith"? Gal. 6:10.

I do not believe we members realize as we should, how much you ministers have to do. We are apt to forget about the amount of study that it is necessary for you to do in order to have something to say to your hearers, to say nothing about the time that you are expected to take to go among the members in efforts to straighten out the things that get out of order.

Another feature of the work of a preacher and his family is the entertaining of company, both from near and far, including the going with strangers to take them from place to place while visiting in the neighborhood. Besides all this there are calls from a distance that someone must respond to, and which often require from one to three weeks' time. When we consider that all this must be done in addition to your manual labor, we can form some idea of the work of a preacher.

In II Cor. 11 Paul tells about the labors that he went through in these words: "Besides those things that are without, that which cometh upon me daily,

the care of all the churches," etc. Yes, it means something to be a preacher of the Gospel, and you surely need the prayers and support of your members. To be a faithful minister of the Gospel requires much patient self-denial and a careful following of the Lord Jesus and His apostles. But there is also a great reward promised to those who faithfully proclaim the glad tidings of salvation.

In the study of the Word I believe you will find it a help if you will make it a rule that whenever you sit down to read, to always manage to read a portion of Scripture before you read anything else. This rule could be put into practice at least two or three times a day with profit.

Although your work is entirely among your own people, with whose ways you have been familiar all your life, you seem to have your trying experiences and difficult matters to settle, as well as other churches.

Now, I do not know just how kindly you will take my talks to you, for, of course, it is rather unusual for any one outside of your own church to get any chance to talk with you, or to offer any advice upon matters of so great importance as is preaching the Gospel to never-dying souls. Still, if I am entirely sincere about it, I see no good reasons why I may not have a little talk with you ministers as well as with others. Some time we will all have to stand before the judgment bar of God, to give an account of our deeds in this life. I shall pass through this world but once, and what I am to do I want to do now. I will have to give an account for what I

am saying to you today in these very talks, and you may have to give an account of the way you receive, or reject, the truths brought before you in these little talks. Not because I say them, that has nothing to do in the matter; the question is whether what is said is *true* or not. And if I can make any suggestions to you, which if followed would make your ministerial labors a little easier and more efficient, that ought to be worth something to you, had it not?

QUOTING THE WORD

One of the most effective means in preaching is in making a right use of the Scriptures with which to rivet the truths that are spoken. But it is important that if Scripture is referred to it should be quoted correctly, in the way that it reads. I notice that you have acquired some careless habits in this respect, and so would advise you to hereafter watch yourselves and try to correct this fault, for it weakens the Scriptures to quote them wrong, and much of their value to the hearers is lost.

WHAT THEY REMEMBER

One of the things in connection with your church services that have seemed queer to me is that your members, especially the women, will come home from "gme" and be able to tell each other all about what the people had in the house, what they had to eat, describe the furniture, also the dresses of those present, in fact can talk almost by the hour about them, but say not a word about what you preachers say. Is it because there was nothing said in the ser-

mon that was worth speaking of, or is it because the members are not spiritually minded enough to retain what was said until they get home? Or is it because they have no taste for such things, and would rather talk about things of a carnal nature? Perhaps you had not thought anything about it before. In that case, would it not be a good plan to begin to look into this matter somewhat carefully? There must surely be some reason for this state of affairs. There must be a lack in the preaching, or else in the hearing, or both. To be sure, it depends upon whether or not it matters anything to you to have it thus, or whether it is all the same to you. If you are concerned about it, it might be well to do some earnest praying, and perhaps some fasting about it.

TIME OCCUPIED IN PREACHING

Another custom that is common among you is that of promising short sermons, and then preaching long ones. This is one thing that is more or less spoken about, not only by outsiders, but by your own people also. I heard of one man who is not a member of any church, but occasionally is present at your services, who, it is said, made this remark: "Ich hab' net gwist das die Amishe prediger die unwahrheit sagen, aber sie thun." Then he told about the way you promise one thing, then give another. Of course you do this unconsciously, without thinking what you are saying, or how it sounds, but it would be much better if you would break yourselves of that habit. Even children notice it. One man relates that his two boys when they were small would often speak

of it in this way: "Heit hot der prediger wieder g'sat er will net lang predige, un hot no' doch so lang akalte." And for this very reason they joined another church. —

Dear brethren, I am not telling you these things to be mean to you, for it does not bother me very much, except as I am interested in whatever is best for both you and your members. If I did not think a great deal of you as a people I would not go to the trouble and expense to say these things to you, but I know by my own experience that it is for our own good when we are kindly informed of our faults, even though it hurts, and sometimes wounds us at the time, but afterwards it will do us good. So please do not take any offense at what I am saying to you in these talks, for they are given in all kindness of heart.

I had it also in mind to say that perhaps the custom last named above is one of the reasons why your members repeat so little you say. It may be that there has been a good deal of sameness (and perhaps also considerable tameness), about your sermons, which has not left much to talk about. Now, it may be that this is the real answer to this question. Instead of talking about your weakness and inability each time at the close of the sermon, suppose you try making a little change and make your greatest effort to give them your strongest thoughts, so that they will be more likely to stay with them and give them food for thought during the two weeks between sermons. In this way you could leave off entirely that part which is only a repetition of form. This would

likely seem very awkward to you at first, but with a little practice it can be done. If you will only give the matter a little intelligent thought you can easily see that words that require no effort at all to give, but are mere empty repetitions, will be of no value whatever to those who listen to them.

I have heard some preachers preach a real good sermon perhaps three-quarters of an hour long, and then the minister in charge of the congregation would get up and pretend he had but little or nothing to add, but would keep on until he had consumed as much time as the first one. This of course largely covered up what the first preacher had said, which, in my way of looking at it, was really an injustice to him, beside keeping the people there to the point of weariness, and yet they, in some cases, did not feel as well fed spiritually as they did when the first man sat down. But you must bear in mind that those forms of words that are of no value come to you so naturally that they will actually say themselves before you know it, unless you are on your guard against them.

KNOWING AND NOT KNOWING

Perhaps I have some peculiar notions about things. One of them is that I think that a preacher can preach more intelligently if he knows something of what is going on in the world, and especially is this the case about the great calamities that sometimes occur and shake the earth, destroying human life and property. Of course, this may be merely a

notion of mine, and I do not ask you to agree with me in it.

But there are some kinds of knowledge which I believe we as Christians should have enough of so we can read intelligently, and understand what we read. In this you may differ with me again, for it appears that not very much attention has been given to it by many of you up to the present time. The wife of one preacher, when asked if she would like to hear something interesting read from a paper, replied, "Ich kan sel ew'e net versteh; wan's brieft sin kan ich's versteh, awer's anner net." The "brieft" she referred to were those that consisted of mere local mention, what John, Jake and Mary are doing from day to day, and so on. Now, here is a woman who says she can not understand (in either language) reading matter that requires any exercise of the mental faculties to understand. She has been one of your hearers all her life. While I was aware that your people seem quite contented with a knowledge of the happenings of your settlements, yet I confess I was surprised when I realized the actual state of ignorance among you at the present time.

But what makes this particularly strange to me is the fact that it is so entirely different from the teachings of our early forefathers, as well as of the Scriptures themselves. In the writing of the Martyrs we find over and over again the admonition to the young people to apply themselves to reading and writing, and in this way acquire knowledge and good principles. Paul also, in his epistles, bears out this idea. He says to Timothy, "Till I come give

attendance to reading. . . . Neglect not the gift that is in thee," etc. I Tim. 4:13.

Peter also presents the same principles when he says, "Add to your faith virtue, and to virtue knowledge," etc. The Lord Jesus Himself says, "Be ye therefore wise as serpents, and harmless as doves." Do you not know that people who only know enough to talk about each other are not as harmless as doves? That woman who can not understand reading can do her full share at gossiping when she is with her kind of people.

By the way, this reminds me that I am not yet quite through with the subject, "What I remember," of which I spoke above. I have more on record that I wanted to tell you. This is how it reads: Those women who were talking last night so long and earnestly about what they heard and saw in the "gme," got together again this morning and continued their talk. But still they said nothing concerning what the preacher had preached about, though he probably almost strained his lungs to furnish the long sermon in yesterday's communion services. Yet these women had nothing to say about what he said, but only rehashed the social batch which they had begun the night before.

Well, I do not know which needs to be pitied the most, the preachers, who work so hard to instruct your hearers, or the people, who are so occupied with natural things that they can not carry home with them what you have labored so hard to give them. What sort of soil did your words fall upon, and what increase of fruit will they likely produce?

Which will there be the biggest crop of as the result of yesterday's services, wheat or chaff? God's word or man's doings?

But now, really, I do not think that those women mean any harm by what they say, or do not say. They simply see and hear things in the "game" that they believe need an airing out, and they usually have a good deal of confidence in their own ability to do that. And they do not believe in waiting till next month, or next year either; no, they begin right off, before the matter has time to get cold.

WOMAN'S WORK IN THE CHURCH

Paul, and in fact all of the Apostles, found the women to be very good helpers in the church, but your people have in the past allowed your church work to dwindle down so in proportion that you seemed to no longer have anything for them to do in the Lord's work. So what else could they do but take up the line of work that seemed nearest to them, and that required the least effort to carry on?

A woman has a mind and a heart given her, and she feels that she has a right to use them, and if she is not given some sacred cause to uphold she may take to saying and doing things that had better be left unsaid and undone. I do not blame your women for being what they are. Your men have taken about all the religious work out of their hands, and you would be likely to frown upon almost any work that they might undertake to do for fallen mankind, and they know it, too, so what would have been the

use of their trying to be any different from what they are? Who is to blame for this state of affairs?

But I started to speak of women's work in the church in the Apostles' time. In Mark 16:1-8 we see that the women were first at the Savior's tomb, and also were first to see Him and carry the good news to the disciples. In Acts 1:13, 14 we read what the disciples did after Christ's ascension, and the women had an equal part in it. In fact, it reads very different from what the description of a present-day gathering of our people would. They had no time then for idle twaddle, such as constitutes our people's talks in these days. This difference can also be seen in Acts 16:13, 14, where the women again had a prominent part. There they were engaged in prayer by the riverside on Sunday afternoon. How does this compare with what our people usually do on Sunday afternoons in the present day? According to I Cor. 11:5, they were expected both to pray and to prophesy and to wear head-covering. In Acts 18:24-26, a woman again was one of the active workers in the Lord's work of explaining the Word of God. Where are there any of your women now that can really explain God's Word? In Acts 21:9, we are told of a man's four daughters that did prophesy. Again in Acts 2:17 we read that in the last days "your daughters shall prophesy." Now turn to Romans 16:1, 2, where you read about "Phoebe, the servant of the church," from which we infer that she had some active part in the work that was done by the church at that time. Verses 6 and 12 have more on the same subject. In Phil. 4:2, 3,

Paul speaks about those women which labored with him in the Gospel.

We next come to a different set of scriptures. I suppose these are the ones that you would quote. In I Tim. 2:11, 12 it says, "Let the women learn in silence with all subjection. But I suffer not a woman to teach, or to usurp authority over the man." There is also more of this in I Cor. 14:34-36. "Let your women keep silence in the churches: for it is not permitted unto them to speak; but they are commanded to be under obedience, as also says the law." It is quite likely that there had been some discussions in the churches in Paul's time in which the women took part in such ways as to cause some confusion, which showed Paul that it was not well for women to try to settle things in the churches, or to take the lead, or to be in authority, or to be ordained elders. Such was not to be their work.

But what I claim is that they were permitted to be helpers in many ways, though not in authority. They had a part in the work of saving souls, as can be plainly seen by the Scriptures cited above, and there is no denying it, except to distort the Scriptures themselves. While they did not do the work of conducting the churches, yet they did religious work, whether it was in the church or out.

I am not advocating giving them the management of churches, but what I mean to show is that the women helped the work of the church along by their earnest Christian examples, and prayers, instead of causing it to drag by indifference, or worldly-mindedness, for we read that they were faithful servants,

and labored with Paul in the Gospel. The thought that I have in mind is that of utilizing a living force as a helper and so prevent it from becoming a weight that has to be carried. Not as rulers but as helpers.

"These all continued with one accord in prayer and supplication, with the women, and Mary the mother of Jesus, and with his brethren." Acts 1:14.

NICKNAMES—A LACK OF RESPECT

Among different things that have a tendency to weaken the bond of unity and brotherly love in your church and mine is the practice of calling each other nicknames, to tell one from another of the same name. Such names sometimes reflect discredit or disrespect upon the persons they are applied to. True, we have many people of the same name, and it seems necessary to have some way to tell them apart. We have a babyish custom of naming after some relative for the sake of making that relative buy a dress for the little namesake.

Paul says we should call those of the same faith with us *brethren* and *sisters*, and the older ones fathers and mothers, in the Lord. But instead of saying brother and sister So and So, the custom is to use some other name that many times lacks considerable of showing any brotherhood.

I tell you, brethren, when once respect for each other is dropped, either in a family or in a church, the first step toward coldness and disunion has been taken. In my opinion this is one of the things that has been sapping the spiritual life out of our church these many years past, although you may not have

thought of it before. I believe this is a matter to which our ministers of both classes should give their attention.

HOW IT MADE ME FEEL

It is not at all unlikely that you have observed before this that I have some peculiar notions. Well, that seems to be the way I am, and I really do not know just how I am going to give them all up.

For instance, I was wondering whether I ought to tell you ministers about the ways I have been impressed when attending your services, and especially funerals. These impressions were so vivid that I put them on paper and will here copy portions of them. Perhaps they should be given just as they are, that you may better see what queer notions I do have. They seem to include both preachers and members. Here are some of them:

You often admonish your people that you should all do differently from what you are doing, including yourselves, but as soon as preaching is over you are all exactly the same worldly-minded people that you were before. Even if your nearest and kindest neighbor has just gone into eternity, and you have preached his funeral sermon, or listened to it, and were admonished again earnestly, right in the presence of death, so to speak, that you should all become spiritually minded, and yet, the very first things you say when the sermon is over are likely about the same strain as you formerly talked — gossip and business — and not a word about the fact that a soul has just gone into eternity, whence there will be no returning,

and whither we are all fast hastening. Then what will these trifling things of earth (which now form your entire conversation), amount to?

I have been pained to the bottom of my heart when at the funeral of one of your people, and likely was admonished to prepare for eternity, then as soon as dismissed I had to listen to all that batch of stuff that had been chewed over and over again until there was not a particle of value left in it.

To one who is spiritually minded, and has a hungering for spiritual conversation, then to have to listen to and swallow such worldly babble, it is almost sickening.

POWER IN PREACHING

Every true minister of the Gospel no doubt desires to have the power to move the hearts of his hearers for good. There is also danger of getting into that state of mind where the praises of the people are sought more than the favor of God. But I trust there are none of that sort among those who read this book.

The important question then is: How much impression for good do your sermons produce upon your hearers? Do you ever, when preaching, notice the faces of your hearers turned up to your face, eager to catch every word you say? Or are they about as liable to be looking anywhere else? Do you notice any of them whose countenances plainly indicate that your words are making deep impressions upon them? Do you notice different ones of them at times moved to tears, because your words touched the very foun-

tains of their beings, so to speak? Are they sometimes stirred to the very depths under your preaching, until they feel their love go out to poor, fallen mankind generally?

If these do not take place at times, then it is little wonder if right after the sermon they can engage in conversations that will tend to drive away the greater part of what spiritual quickening they got out of the services. Then it will be but little wonder that, if any of them take their pen to write anything that is to appear in print, it is only about what people are doing in the way of building, or where there was an increase in some family, or that the young folks were gathered together somewhere, having a good time, etc.

The Lord Jesus said to His disciples, "Ye shall receive power after that the Holy Ghost is come upon you." As I see it, if a minister has not been preached to in real power and authority, and received it into his own life, he will not likely be able to preach in that way to others, unless he goes directly to the Source, and gets the power and authority from above.

But if you should decide to wait before the Lord in prayer until your preaching was really in the Holy Ghost, and in power, what do you suppose your hearers would say about it? Would they be glad and welcome the teaching, or would they likely oppose you? Some of them would no doubt be glad, while others might set themselves against it.

But then what would you yourself do? Would you get scared and go back to formal preaching to please the people, or would you trust in God and go ahead?

Whatever you do, do not go backwards, but always go forwards. Remember that: "Blessed are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven." Matt. 5:10.

And this: "And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever." Dan. 12:3.

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CHAPTER 34

WHAT HAVE WE DONE WITH OUR TALENTS?

Why have we Amish so long held ourselves from active work among outsiders? Is it because we thought it would not be well to spread our non-resistant doctrine among people generally, because it might interfere with the military arrangements of this country? Or was it because we thought our faith was so much better than others and we would just keep it to ourselves, and others might take what they could get? Or was it simply carelessness and indifference about the welfare of others so long as we can take it easy and "have a good time"?

Do we not know that stored manna will not keep, and that Christianity, if kept to ourselves only, is like a pool of water that has no outlet, and therefore soon becomes stagnant and impure? This is a fact, whether we have known it or not.

On the other hand, are we afraid of becoming contaminated if we mingle freely with others in a religious way? (Very likely there would be danger unless we were more *red hot* than we are now.) But I notice that our people are not afraid to sit with the worldly people in stores, and even in the saloons, and talk and act just about as they do. So we can not very well take that for an excuse, for it would not stand the Scriptural test. Then what excuse will we

make in "that day" for not having put our talents to work in the "exchange"? Matt. 25:27.

I once heard one of the Old Order ministers preach a sermon in which he referred to the work that the Apostle Paul had to do in having to go among the heathen and preach the Gospel and establish churches, which was no small task. "But," said he, "do we still need to do that? "No; we need only to preach and keep up the church": "die gme auf halte, und so."

That was his view of the matter, and he was probably sincere in his opinion, but it is easy to be mistaken, and it is quite possible that he was mistaken in what he claimed. The chances are that he had not studied the subject much.

Personally I believe in our people doing mission work. Other churches are actively engaged in giving the Gospel to the heathen, and they do not lay claim to as much as we do, but they are doing the work while we — well, what are we doing? Gone on a long vacation and have not yet returned?

But, are we willing to have no part in the evangelization of the world, and the preparation for the Lord's second coming?

AMISH EASE

We Amish live and move in such a continual deluge of gossip that many of us are not quiet and alone enough to read even our Bibles, to say nothing about other good books and papers that would tend to make us wiser men and women, and fathers and mothers.

We seem to know how our neighbors ought to do; we can see their mistakes and talk about them

for hours at a time, but we do not seem to have been quiet long enough, and on our knees before God enough, to get an experience that would enable us to live so that we can be the help to others that they need in order to live as they should. The trouble with us is that we are not trying as we ought to. We are too careless and prayerless and worldly-minded. We seem to depend upon the religion of our forefathers, and think we can sit down with our arms folded, and we are all right anyway. But that is where we are standing in our own light as well as in the light of others. Who is going to be accountable for the things that we are leaving undone?

EASY TIMES

Well now, it really is quite remarkable what an easy time some people have been taking in the last thirty or forty years. Nothing to do (spiritually) but to "keep up the gme," and go visiting and tell what they know about their neighbors and laugh and talk and try to enjoy themselves.

How long do you expect these easy conditions for you will prevail, and will you be prepared for a change if any should come?

Why do we sing so little in our homes? One reason is that we have so little of the spirit of song. Another is that we eat so much it drowns our voices. Let the spiritual song be restored in our homes and let us defeat the devil at every turn.

JOSHUA'S COMMISSION

"Only be thou strong and very courageous." Joshua

1:7. That does not mean to be careless and indifferent as to your duties. It means just the opposite from slackness in moral and religious duties. I tell you, friends, if our fathers and mothers were like Joshua, instead of being as they are, we would soon see a great difference in the moral training of our young people. But read the eighth verse and see what you find. Some of our people scarcely read the "Book" even in the day time, let alone reading it at night.

It was a special and a grand commission that was given to Joshua, but parents in these days have a more oft-repeated and a more beautiful commission than ever he had.

Oh, for the courage and strength of a Joshua in the moral and spiritual duties committed unto us!

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CHAPTER 35

THE PENNSYLVANIA LANGUAGE

What would my readers think if I were to find fault with the Pennsylvania German? Perhaps that is what it will amount to before I get through with what I have to say. I imagine I hear you say, "This language has been in use so long, and is so entirely satisfactory in all of our settlements that we can not understand why you should find any fault with it."

What you say is true so far as it goes. This Pennsylvania German answers our purpose so far as the things of this world are concerned (except that it is in a measure responsible for the growing aversion to German in print), but when it comes to spiritual matters is where its greatest lack is felt.

I believe that this dialect was first originated when our people began to prosper in this world's goods, and to be "at ease in Zion," and take plenty of time for local gossip, and not while they were reading their Bibles or holding prayer meetings as our Martyr forefathers used to do. You see it was when we began to be more worldly minded and less spiritual in our talk that this careless way of speaking was first considered good enough.

But what hurts my conscience most is to listen to some of our people trying to preach the Gospel almost entirely in this dialect, for it is my conviction that such attempts greatly lower the standard of the

Scriptures. By this means we drag our careless, every-day twaddle into the Scriptures, or drag the Scriptures into it, and the result is disastrous to our spiritual life. I think it is due to carelessness on the part of parents that our young people can not better understand the Scriptural German, and would advise our people to make a heroic effort to get out of these ruts and then keep out. However, I am of the opinion that if sermons were preached in the Scriptural German, and in the power of the Spirit, our young people would understand them, even now.

I do not mean that a preacher's language may not be slightly modified, or blended with this dialect without injury, but it is when an effort is made to preach almost entirely in it that the Word of God is robbed of its power. This is how I find fault with the above mentioned language.

"DIE GME"

Another thing that grinds my conscience is to hear our people continually call our church only "gme." This again may seem queer to those who never hear it called anything else. Are we so saving of our breath, or is it mere carelessness on our part that we do not call it by its Scriptural name? We are so accustomed to shortening our words that we think anything will do.

But if it were only the name that is shortened it would not hurt so much, but the fact that the real, spiritual power of the "gme" is also shorn down until it corresponds with the reduction in the name, is what is most to be regretted. If the last-named loss

could be remedied by the purging out of the dross and the infilling of the Holy Spirit, the first-named loss would remedy itself.

Brethren and sisters, shall we not make a tremendous effort to bring this to pass?

“DER GME NOCH GE”

While I am about this I wish to mention another matter that I believe is not up to the standard of what it should be. The heading of this section tells what it is. “Der gme noch ge,” seems to me like a very weak expression for so important a matter. When Peter at Pentecost had thundered forth the Word of God, and had brought conviction upon the hearers, he did not ask, “Now, vie viel welle der gme noch ge?” Instead of that he said, “Bekeret euch.” “Repent and be converted.” “But,” you say, “that is what we mean to teach, too.” That is true, I admit, but there is a great difference in the saying so. With us it is “die gme, die gme, der gme noch ge,” etc., and how much evidence of a new birth do we usually see in our young people when they get through by our methods?

To be sure, our ministers preach to them the necessity of being converted, but in conversation we hear the above familiar expression ten or twenty times to where we hear *conversion* once. The test that tells is, What sort of subjects do our new converts talk about when they are together by themselves?

For my part, I do not blame the young people for this state of things. The real blame lies with the older ones. In the place that we ought to be the

strongest we are the weakest. I tell you, friends, it is the family and social life; the conversations that we lead that blunts the power of the Holy Spirit in the lives of our young converts. There is no stronghold in our homes. Many of them are mere prayerless abodes in which we eat and sleep and work; and how could they live devoted Christian lives under such circumstances as that? Instead of living as we ought to live in our homes before the young, we try to shift the spiritual responsibility all on the church. Now, friends, this is just what I am trying to warn you against in the chapters of this book.

NEW CONVERTS

Last summer a number of young people were received into one of the A. M. churches by baptism, and I believe they were all sincere at the time, but only two or three weeks afterward one of them was heard to take the name of the Lord in vain. "Hut, tut," said his mother, "I thought you did not swear any more." But who could blame the boy when by his side sat a man more than twice his age, and who either was then or had been a member of the same church, and who was using profanity to about everything he said?

Some days later this same mother, in speaking of these same converts said: "Do sin dehl in der unter-richt gon'e dert drive, und now sind sie usht so wild os revor ah. Der Sam do is ah gang'e, un's hat 'n doch uf der welt nix gebat; wan eppes is dan is er noch rauchlicher os 'r devor war. Wan ich e'ns von selle prediger verwische kent, ich de'd sie mal frage

eb sie dan die junge gar net unterricht hen.

“Wy, der Sam hat net gwist verwas 'os die ordnung gme, un die gros gme sin.

“Sie hen der unterricht nimme wie sie'n als kat hen; sie hen die junge als lenich kat wan sie die unterricht hen, und die alt Amishe duhn noch, un so set es sei.”

She lamented the fact that her son was surrounded with unfavorable influences, saying: “Es is enyhow'n elend mit dem wilde junge stoft dorum.” But not all of them were members of the church, though very little difference was noticeable in their conduct.

But how can these conditions be remedied? By repenting of our unchristian deeds and living spiritual lives in our homes.

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CHAPTER 36

TALKS TO CHURCH MEMBERS

No. 2

How can our people expect their young people to become religious in their conduct when they do not hear a prayer in the home from one year's end to another? The only thing of the sort that most of them hear is the silent time at meals, which, however, in some homes is aloud, and in others is omitted altogether. Now, do you suppose that that is sufficient spiritual training in the home to mold their characters into those of Christian men and women? It seems to me it lacks a great deal of being enough.

Many of our people act just as if the Savior had said, "But pay ye first for your farm, and the kingdom of heaven shall be added unto you." See Matt. 6:33.

"She that liveth in pleasure is dead while she liveth." I Tim. 5:6.

As to long sermons on communion days, I venture the remark that I believe in sermons that are enough to the point to let the members go home and attend to their dumb animals at about the usual time, rather than an hour or two later, and then perhaps find them broken through fences into the crops.

Do we find any Pharisaical spirit among us at the present day? Have you ever observed anything that

looks like it? You might set about observing for yourself, and doing so you should remember to look *in* as well as out, for this is a very subtle spirit, and is found hiding where you would not have suspected it.

WHICH WOULD IT BE?

It may be that some of you may not like my plain talks very well. But now, really, do any of you feel hurt or angry at what I say to you? If I see those about me walking in ways that are not good, and I know it, would I be doing my whole duty as a Christian if I keep quiet and let them go on in their errors, which I know are liable to lead them into trouble of some sort?

Again, if you were to become angry with me when I have spoken only the truth, will you be an exemplary Christian while you continue in that frame of mind?

Again, if I were to say things about you that were untrue, how would you take that? Would you rave about it, or could you take the Bible way for it, and pray for poor, benighted me, that God might open my eyes, so I could see my wrong course and turn from it? Which would you do, and which would be showing the more Christlike spirit?

KNOWLEDGE PUFFETH UP

“Das Wissen Blaeset Auf!” I Cor. 8:1.

Some people quote this Scripture to show that it is not best to be well-informed. Certainly Paul did not mean by that that we should not acquire knowledge

of the right sort. He was making some explanation about the eating of meat that was offered to idols, which we may not all fully understand. But in verse 7, he says that some had not "that knowledge," for which reason they ate of the meat and defiled their consciences. He also warns against the wrong use of knowledge, but nowhere does he recommend ignorance.

In Job 21:14, we read about a people who say unto God, "Depart from us; for we desire not the knowledge of thy ways."

In Hosea 4:6, we read, "My people are destroyed for lack of knowledge: because thou hast rejected knowledge I will also reject thee," etc.

Again in Col. 3:9, 10 it says, "Lie not one to another, seeing that ye have put off the old man with his deeds; and have put on the new man, which is renewed in knowledge after the image of him that created him."

Now, I wonder if it is on account of a lack of knowledge in some of our people that so many fibs, or untruths, are told to the children, as has been seen in former chapters of this book?

If we will carefully read Prov. 2, we will see plainly that God wants us to be wise, and possess knowledge. There certainly is no lack of proof in the Scriptures to this effect, however much we may advocate ignorance, by failing to acquire knowledge, or by arguing against it as mentioned above.

NO NEW BOOKS OR SONGS

It has been a question in my mind why it is that you Amish brethren and sisters have entirely stopped

the making of books and the production of spiritual songs, and in fact all teachings along Gospel lines in printed form.

The same songs of long ago, the same prayers of long ago, still suffice, it seems. While I do not mean to say that they can be improved upon, yet I should naturally suppose that there would be others arise as results of using the old ones.

We read in Scripture that "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old." Matt. 13:52.

We do not need any new-fangled religions, but as I see it, there needs to be new fruits each year as the results of spiritual growth. If this is true, then the lack of new fruits indicates a lack of growth in spirit. True religion, like things in nature, needs to be constantly renewing itself, or else it will run out, or become stale and lifeless, or it may be likened to a fruit tree, which, if left to itself, will run to wild fruit.

If we stop producing crops of wheat, corn, etc., it will not be very long before there will be a famine in the land, and if we stop producing spiritually it will not be very long before there will be a spiritual dearth in our souls, and it might be well worth the while to scan the situation and see about how far we are from that state of things in the present day.

CHAPTER 37

CONSECRATION AND DEVOTION

In 1905 there appeared in The Budget, Sugarcreek, Ohio, a series of articles giving an account of a trip East, by S. D. Guengerich, of Wellman, Iowa, in which he made mention of some things that are not to the credit of those who had part in the doing of them, such as the negligent ways of the older people, and also the unbecoming conduct of some of the young people.

The last one of these articles told of a number of charitable institutions, principally Homes for orphan children. I had known of these before but the way they were referred to here made such a deep impression upon me that I then and there wrote a short sketch under the heading of, "An Appeal to Our Amish Brethren," which I will here copy for this book.

Dear Friends, one and all: I have just been reading Bro. Guengerich's last article in the Budget, and it has so stirred my soul that I feel impressed to speak to you about it. When I think of the precious work that is being done (mostly by other than our own people) for the needy and helpless ones, it makes me feel sad when I realize that our people are not having a greater part in the good work that is being done, and more that should be done.

He tells of the wonderful work that was carried on by George Muller, a German, at Bristol, England.

He was a poor man, and in his youth was very wicked, but afterward gave himself up to God so completely that he and his wife decided to open their home and take in helpless children, who had no parents to take care of them. In this way they began very small, but gradually increased as time went on. They had no property or money, but they believed that God would supply the necessary means to support those children in answer to prayer, because it was to be for His glory and praise. But they prayed in *faith*, and very likely often fasted, and their prayers were answered, for means were given by people from far and near, but who had never been asked to give anything, only as their own consciences told them to send money or provisions after they had read the reports of what was being done in the Home. In this way this work of love increased from year to year, until it became the largest work of its kind that the world has ever known.

Now, how many of you young people have even so much as heard of the self-denying work that this man and his wife and their consecrated helpers did? The founder of this Orphans' Home died in 1898, but the good work is no doubt still going on for the comfort and help of the helpless and homeless little children.

The same article by Bro. G. also tells about the work that is being done in the Light and Hope Orphanage, at Birmingham, Ohio. While this work has not been so great, yet much good has been done, not only to homeless children, but also in the Mission that they carry on in Cleveland, where the Gospel is

preached to hungry souls who seldom go to churches. They also train and send out missionaries to other countries, such as Armenia, India, China, and Africa. All of these serve without a salary; they are content with food and clothing, and the friends of the work contribute to their needs.

As yet I have not heard of any of the Amish people offering to give their time and services to any charitable work, such as those mentioned above. Dear friends, I somehow have a feeling that you have missed much of the greatest joy of the true Christian life; joy that comes only to the few who become willing to consecrate (offer) their possessions to the Lord's work, to be used by Him for the benefit to the needy, or suffering ones.

Of course, you have not likely ever felt called to do so, but at the same time, as I understand it, there are plenty of calls to such work in the Scriptures, which we are expected to read often if we want to live Christian lives.

Friends, I am deeply concerned for your spiritual welfare, that you might know by actual experience that "it is more blessed to give than to receive," as Paul says. Another thing that you may not have thought of is that the spiritual favors and blessings that have been so freely bestowed upon you in this land, will, if kept only to yourselves, become like a pool of water that has no outlet, and soon become stagnant and clogged with impurities. It is only the live, running stream that keeps its freshness and health-giving qualities, whether in the natural or in the spiritual.

To be sure, you help each other liberally, but that is only helping those who can help you back again if in need; it is not doing what we are told to do. We read in Luke's Gospel, "When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbors; lest they also bid thee again, and a recompense be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: And thou shalt be blessed; for thou shalt be recompensed at the resurrection of the just." Luke 14:12, 13.

Now, if blessings are promised for giving a meal, more blessings will likely come from our giving a home and continual meals to those who are destitute of both home and food, and clothing, etc.

But a greater gift than even food and clothing, is giving the Gospel of Christ to those who have not yet heard it. To be sure this would not be convenient, for they are far away, and you are here in favored America, a long way from the poor heathen in foreign countries.

But it is not for me to say. I can not be conscience for you; I can only state how I and other people see these things, and each one must answer for his own conscience.

RESCUE THE PERISHING

Rescue the perishing,
 Care for the dying,
 Snatch them in pity from sin and the grave;
 Weep o'er the erring one,
 Lift up the fallen,
 Tell them of Jesus, the mighty to save.

Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more.

Rescue the perishing,
Duty demands it;
Strength for the labor thy Lord will provide;
Back to the narrow way
Patiently win them;
Tell the poor wanderer a Savior has died.

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CHAPTER 38

INTELLIGENT, BUT UNSAVED

In almost every community there are several men of more or less influence who are looked upon as being "good fellows," but who have not made any preparations for a life beyond the present state of existence. I have in mind now five or six, who are all respected as business men by those who know them, and it has been a real puzzle to me why men of such intelligence as they possess are willing to run the risk of losing their souls in the end.

If these lines should ever be read by any such, I desire to have a few things to say to them.

My friends: You apparently take life sort of easy-going, and seem to get enjoyment out of it after the manner in which most men seek enjoyment. Your business may be that of blacksmithing, or keeping the village livery, or store; or you may be an auctioneer, or a stock buyer, or a farmer; perhaps you are blessed with unusually good health as compared with people generally, and so you feel no concern but think that these conditions will continue for many years to come. It may be they will, but you are running a great risk of losing both this life and that which is to come, by neglecting to repent and be converted and have your sins forgiven, so that when you have to yield up this life you can enter upon a better one in a never-ending eternity. How is it that

you dare to neglect a matter of such great importance, of which you are reminded on almost every page of the Good Book?

It may be, my friend, that you have never had the Gospel presented to you in its fulness and power, or you have not availed yourself of the opportunity when it was offered to you to hear it. However that may be, I very much wish you might be so situated as to hear it thus, and also hear the testimonies of some of the men and women who were once down in the gutter but are now saved and going on their way rejoicing and laboring for the salvation of their fellow-men. It would show an earnestness and zeal that you probably do not know is existing.

This might prove a help and inspiration to you that you never yet had, and by which you could see the importance of giving yourself to God unreservedly, that your sins might be blotted out and you be received into the family of God a saved man.

Oh friend, do not put it off until it is too late, but begin right away, this very day, to humble yourself before God and study His Word, which is able to build you up and make you wise unto salvation. Do not wait for others to make a beginning first, but come to Him without any further delay. It is too dangerous to wait longer.

Elsewhere in this book is the hymn, "Rescue the perishing, . . . Plead with them earnestly," etc., and I want to do the same myself that I ask others to do, and so I entreat you, my friend, to consider this very important matter as you never have before, and make up your mind to study the Scriptures for yourself,

for therein you can find the way of life if you are in earnest about it. Salvation is offered to you on such easy terms if you will only be willing to step aside from the waywardness of your companions and study God's Word and do as it says. Begin today, *now!*

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CHAPTER 39

CONCERNING CERTAIN DOMESTIC AFFAIRS

To Husbands

As I look at it, when a husband, with his wife, belongs to a church, and he rushes to his work in the morning without taking time to read from God's Word to his wife, he does her a great injustice. She usually has to work all day long, and the next morning get up early and go to work again, and when does she get time to read the Bible? She is more likely to be a Martha than a Mary, for nearly all housewives are bent on getting their work done before they take time to read, and as their work is seldom if ever all done, when do they take time to read?

Shut off from doing church work and also deprived of family devotions, what wonder is it that many of our women know little else to talk about except gossip? I verily believe now that the men are more to blame for this state of things than the women. There must be some responsibility for the ignorance, and the ungoverned households among us.

NO THANKS

"Du mol sel brodt do river," said the farmer (class 2) to the womenfolks before they were all seated at the breakfast table.

I thought that was too bad to deliberately cheat the

Lord out of the thanks due Him. What does my reader think of it? Do you do that way at your house, too?

FAMILY TABLE TALK

"Now Ess"

How anxious many parents seem to be to have their children eat when they are at the table. At breakfast, for instance, when they are not hungry, as is often the case, the parents insist upon their telling what they want. "Do you want meat?" they will say, or something similar, and keep right on until the child says yes. The same insisting temptation is brought to bear again with cake and pie, almost forcing them to eat, when they know, or can know, that they will be calling for a "piece" inside of an hour or two, no matter how much they eat at breakfast.

When your child sits beside you at the breakfast table and is not hungry, it is a good time to put something into it beside food and drink. Talk to your child then, and cultivate its little mind. Let it see a smile upon your face and hear gentle words from your lips. Children are usually in real good humor in the early morning, and are gentle and patient. What a pity it is to insult them then, as is not seldom the case. Of course they want to be at the table, but this is largely because you are there.

Is it not a fact that they sometimes prefer to lean up against, or perhaps lay their heads in your lap instead of eating? This shows that they are both affectionate and confidential. But how do you gen-

erally treat them at those times? If you were to leave the table the chances are that they would follow. What do you say to them when they show their open-heartedness to you while seated at the table? In many cases the talk to them is either urging them to eat, or else criticizing them about some childish behavior that would not likely occur at all if you would meet their affectionate confidence half way, and would give them the benefit of your superior knowledge by instilling into their young minds some beautiful thoughts or sayings that will remain with them during the day, or, better still, all the days, so they will not have lavished their confidence and affection upon you without getting anything in return, except perhaps, as is too often the case, disappointed hopes and injured feelings, which do not put them in a good state of mind to do the little duties that you will likely be asking of them soon after breakfast.

How much better this would be than to "pick a fuss" with them because they do not take hold and eat the way you do yourself and perhaps have them cross and in an ugly mood, and then have another racket with them about the work they are to do?

I am not guessing at these things; for I see them acted out almost every day, until it would seem like a great relief to me to see harmony and good-will and mutual understanding among those who should be models of confidence and unity. But it is not only in the early hours of the day that these conditions exist, but they are repeated at noon and evening, and in fact at all hours of the day. And so the days pass into months, and the months into years, with the

kind words unsaid and the thread of confidence wearing bare.

Before closing this I would like to show the reader that the time spent at table is a good time to teach the children proper eating. By this I mean that it is just the time to teach them to masticate their food perfectly before swallowing it. In this you should exercise great patience and perseverance, for the lack of this kind of teaching is helping to populate this land with a race of dyspeptics. Still another factor is over-eating. Have them understand that it is better not to eat when not hungry. In short, use every means to give them the mastery over their appetites, instead of allowing their appetites to rule them. It is bad enough for grown people to be slaves to their appetites, but when it comes to training the youth into this from babyhood it is dreadful.

APPETITES WANTED.

"If we could only just get an appetite, so we could eat real good again," said a man and his wife who had both taken a cold and whose digestion was disordered, which no doubt largely came from over-eating, or eating when they were not hungry, which is a very common occurrence among our people.

They had had good appetites, but they carried the indulgence of them to excess, which caused a clog in the system, resulting in the disorders mentioned above.

A little girl who, like her parents, had been unwell with a cold, was kept in the sitting room for a few days and her meals brought to her, and soon got

better so she seemed like herself again. Then her mother allowed her to go to the kitchen again and to the table and stuffed her as usual, when she soon became worse again.

The child is used to lunching, and then her mother insists upon her eating to the last mouthful that she can get down, which in time is about sure to make a confirmed invalid of her.

WHY WE OVER-EAT

Some workmen, who had been mostly boarding in villages and were doing some work in the country, and not being used to Amish fare, such as they were now getting, one of them remarked that "When eating at a farmer's table one has to almost kill himself eating."

The boss replied, "You ought to have sense enough to know when to quit." Of course these men had good appetites and ate heartily, and about the time their consciences told them (or quite a while after) that they should stop eating, then the cooks brought around the pie and cake, and of course they could not well refuse to take some, and likely rather enjoyed the indulgence of them, just as our folks do, with the result that they ate fully a third more than they really needed, and probably felt like a stuffed pig. I suppose the doctors laugh "up their sleeves."

MORE ABOUT STUFFED BABIES

"What does the baby want? Does the baby want meat? do you want some cake? want some pie, or

cheese, or sugar?" That is about the way many mothers talk to their little ones. Now, I do not want to say that mothers who do that ought to be spanked and sent to bed, but I do believe I tell the truth when I say, you are your own children's tempters. You tempt them with things to eat and drink at all hours that are entirely too strong for them, because they injure their health and spoil their tempers. You also tempt them by giving them almost any and everything that you happen to get hold of, or that they want.

I do not want to say things that are untrue, neither do I want to be censorious, but the conviction has come to me over and over again that many of you mothers do not use as much good judgment as a little girl seven years old, who has had proper training, ought to have. I am speaking now to those who are having such a hard time of it trying to govern their children. What I see and hear I am not guessing at.

It has for years been my conviction that great injury is done to babies and older children by the careless ways in which they are fed, so I was not at all surprised when, about two years ago, I came across this item in the *Farm Journal* under the heading of "Certain Domestic Matters." Those who have the care of little ones should see to it that it is well stowed away in their "think box," and make sure that it can be recalled when needed.

"'My dear Mrs. T.,' said the old doctor kindly but emphatically, 'I must repeat to you what I am continually saying to young mothers. We doctors, so to speak, thrive bountifully on overfed children. If people would only remember this, there would be

fewer sick children and smaller doctor's bills.' Many of us realize this in the abstract; it is only in personal instances where we are found wanting. 'Why, my children can eat anything and everything,' is a very common expression among mothers. They fail to record, however, the amount of medicine that these same children are obliged to swallow, and they also fail to make mention of the fact, though many of them do not look so far ahead, that some day, sooner or later, a poor dyspeptic will be groaning over his inability to eat anything. The question of how much and what kind of food should be allowed to children of various ages can not be too carefully considered."

It was my intention to give many more evidences on this line and similar ones, but space is too limited in this book to give more.

THAT BABY

That baby, poor little creature! Once it was so good and had such rosy cheeks, now the poor little one looks pale and at times really sickly, with unmistakable evidences of its first catarrhal cold streaming down over its little mouth. What makes the difference? Well, the little one has been dragged around, visiting and at public sales, where the rooms are apt to be too warm or too cold, and it was not accustomed to such changes, and the present condition is the result.

Perhaps the mother wants to show what a nice baby she has, and now the poor child has, even before it is a year old, got the first installment of disease

fastened upon it, which are likely to stay with it to the day of its death.

Does not this plainly show where many of our disorders start from? No wonder we nearly all have catarrh, if that is the way we were handled when we were babies.

Mothers, it seems to me your baby's health ought to be more precious to you than attending forty thousand such gatherings, where the talk is no more profitable to the Lord's people than it usually is at places of that sort.

Later.—Since the above was put on paper I read in a statement from a physician as follows: "When babies have a cold in the head," — and then he goes on to tell what to use for it, an article that he has for sale. Listen to what he says further: "A cold in the head, in the case of a child should receive *special attention*, because that is the beginning of catarrh. Many persons have catarrh today, simply on account of neglecting a cold in the head when they were babies."

It would appear from that that my statement was entirely correct, and if it were not that this doctor wants to sell his remedy, I should not be surprised if he gave the mothers a sharp reprimand for unnecessarily exposing babies so as to have them take cold in the head. When it is necessary to take babies from home in the cold let them be taken, but when it is only for such reasons as mentioned above I think it would be better not to take them, for I fear that in nearly every case where a baby takes a cold in the head it

remains thus in the form of catarrh and furnishes practice for the medicine makers.

TIRED MOTHERS

"How often I have heard a tired mother say wearily, as one did a few nights ago, 'Well, I can't see that I have accomplished anything today. I tried to sew, but baby wouldn't let me; she bothered me so I spoiled all my cooking, and I could not even sweep for her.'

"Now that same 'baby' was three and a half years old, and if properly directed might have taken such an active interest, not only in the sewing but in the cooking and in the sweeping also, that the work would have been well done, and ample time left for resting both mother and child. The trouble lay in the lack of judgment on the part of the mother. When ready to begin sewing she had given the child a book with pictures that aroused no interest because seen so often before, and said, 'Now you must keep quiet for mamma wants to sew.' She did not know that keeping quiet was next to impossible for a normal child."

I found the above on the reverse side of a clipping cut from the National Stockman and Farmer, and it seemed too good to be lost. But there was only a beginning of the article entitled, "Helpful Hints for Busy Mothers," left, the greater part being absent.

I have seen just such scenes acted out myself and have been surprised at the "lack of judgment," or sense, exhibited by mothers who were constantly annoyed by their ungoverned children, who were already old enough to be a help to them. You have not yet forgotten some of the things that I said in previous

chapters upon this same subject, and I see that my assertions are being supported by what is said in the above extract.

A wise man of old said, "Let not your child go idle;" and also, that "He that is too tender for his child, and gets frightened every time it cries, shall have trouble with that child," or words to that effect. The mother mentioned above did both of those things, and likely many other foolish things which helped spoil her "baby." It really does look as if we needed a training school for parents.

INFLUENCE OF STRANGERS ON THE YOUNG

Why are the young in a home so much more interested in the conduct of strangers, or neighbors, than in that of members of the family? One reason is, they act differently, they talk differently—they try to think of new things that interest both grown people and little ones. In short, they usually have their best manners with them, which attracts the attention of the children, for it does their little tender hearts good to hear big folks say nice things without scolding.

When I was about 8 years old, a little, white-headed, neglected boy, I wanted to walk to church service one morning with a newly married couple who came by our place, but father called me back. Now why did I want to do that? Quite likely it was a similar reason to those given above. I had heard of their wedding the week before, and I felt that they must be happy, and as happiness was a scarce article at our house, I naturally wanted to be near enough to them to catch some of the love that I felt they had

for each other, for even parental love was something I had never known, so I suppose my young heart was hungry for the joy that comes from love and harmony, and it seemed good to even walk behind those who were in possession of these qualities.

But there are also influences of strangers in the home that are not to be desired. Child-teasers, for instance.

THE HIRED MAN

Must your hired man hang around the barn when it is raining too hard to be out, or does he feel welcome to come to the house and find provision made where he can quickly get some inspiring thoughts from the Good Book if he wishes to, or from some other good reading matter that you keep handy for that purpose? You should see how much better contented he is if he has such a privilege as that.

There are some farms where the hired man is supposed to spend his rest hour (if he has any) at the barn. How is it at your place?

By the way, how much that is Christian do your hired help hear and see in your home, more than they would if they worked for families that were not Amish? Do they hear you read from the Book every day, and also hear a fervent prayer arise from your heart that you may all be kept from evil, the hired help included? I fear your answer may have to be, "Ne, es ist net der gebrauch unter uns."

Some hired men hurry through their chores at night, and then skip out to some place where they seek pleasure of some sort until a late hour, before

they retire for the night, and are therefore not as much interested in the work, nor as well able to do the work next day as if they had retired to rest at a proper hour the night before. Proper relations with the hired man in the home might perhaps make him a changed person.

THE HIRED GIRL

Your hired girl, after working constantly from early morning until about bed-time, probably takes about six minutes' time before retiring to pick up a paper and see what she can find in it. But the chances are that it is just *as it happens* as to what she finds to read. It may be some long-spun-out story, or it may be a scandal, or even a murder, or some other equally hurtful subject. Then the minister will likely be wondering why girls are so fickle minded and have so little stability about them.

So, to sum it all up, your hired girl serves in your house all summer long and about all the reading she gets is what she *happens* to find in your home from time to time.

Or, might it be that your home is really an exception to this far too common state of affairs? Might it be that you are really of a different stamp; one that sees to it that good papers and books are provided, and then takes time to hunt up the best pieces and see to it that the girl has time allowed her when she feels free to read them after you have in effect said to her, "See here, Mary. Here is something splendid for young people, just the things they should know."

True, she might find them herself, but she might not know so well which ones are best for her as you with your riper experience.

All employers of girls in the home see to it that their bodies are fed, but some make no provision whereby their minds can be properly fed. So they have to pick up, or "root" for what happens to be scattered about that they can get.

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CHAPTER 40

THIS AND THAT

Solomon says, "A word spoken in due season, how good it is!" Did it ever occur to you that there is a right and a wrong time to say things when you want to make a good and lasting impression by what you intend to say? A great many well-meant words are worse than wasted simply because they are spoken at a wrong time and in a wrong way. This robs them of their worth, when they might, under the right conditions, have been a blessing. This betrays a lack of wisdom on the part of the speaker. Let us study to avoid this.

Here is an extract from "Letters of Love and Counsel to Our Girls:" "Many a young life is wrecked by thoughtlessly entering upon life as others do, not meaning to do wrong, but just naturally living out the life that seems most attractive to them. The wise man does not enter upon any undertaking without careful thought and accurate calculation."

"Lie not one to another." Col. 3:9. Of course we believe this, and I hope aim to practice it, too, but the remainder of the verse says, "seeing ye have put off the old man with his deeds." But I wonder if we really have put off the old man and the old woman, so long as we seem to think we can tell the children

falsehoods all we choose, and it is all right. But it is not all right, and the less we do of it the better.

"No haw ich g'saht, hot sie g'saht, no haw *ich* g'saht." It seems that some of our people get so filled with *talk* that they have to go visiting to have an emptying out. Judging from the fluency of their talk they could preach if it consisted of the right sort of material, but as it is, a great change would probably have to take place before they would be worth going a mile to hear.

Silence! We read in the good Book of there being at one time, "Silence in heaven for the space of half an hour," and this suggested the thought that it might be a good thing if there were occasionally a half hour of real silence upon this old earth of ours, so that we would have time to think where we are, what we are doing, and whither we are going.

Say this to yourself often, "Du halt aw besser die mal wege sellem."

Why, certainly! I take you to be a real good-hearted person. You seem to be generous, helpful and neighborly, when there is any necessity for it. You are not merely a good worker, but the chances are that you are a good talker, too.

But there is one thing which, if you are like other folks I know of, you have not done a good job of so far, and that is in bringing up your own children. Did I guess it correctly? If not, please excuse me. I meant no harm by it.

If visitors at your house wished to look at a copy of your church paper, that is three or four days old, in what shape would it likely be? Would it be in good condition, or would it be torn, and stuck together from being daubed with the children's lunch, or mussed in some other way?

Say! if you do not know better than to tease the dog that runs to the road and barks at you when you go past, there must have been something wrong with your training as well as that of the dog.

A DEACON'S VISIT

A deacon in the Amish church in Kansas who visited in the North in 1905, seems to be quite an exception to those of his class. He carries with him a limp bound Bible, as he visits, and he uses it, too. He is a fluent talker, and the greater part of his talk is on Scripture, if reports are correct. The people were glad to listen to him, which shows that they really are hungry for spiritual talk, but with many it has been customary to smother spiritual things, and talk of the perishable things of this world, and thus they have been deprived of the pleasure and profit that would have come from such a source.

What a great loss this has been to us all! Said one Amish woman, "I wish I knew as much as he does," which shows that they, some of them at least, desire to be intelligent and well-informed, especially on the Scriptures. He, and others like him, should take more journeys.

THE ENGLISH SPARROW NUISANCE

People who live in sections of the country where the English sparrow has not yet come had better be on the lookout for it, and fight it off at its first appearance, if they do not want to harbor a great big nuisance. Those who live where they are would gladly get rid of them if they only could.

The man who was so thoughtful (?) as to bring them over here for the benefit of the farmers in this country will not likely ever pass down into history as a benefactor of his race, or have much of a monument reared to his memory. If he were alive today he could get a pretty good view of his flock of "insect-eaters," which he so carefully propagated in his day. The insects and the sparrows seem to flourish side by side, and both get a good living off of each other.

They increase at a rapid rate, for most farmers are so good to them as to allow them to nest in their martin boxes, and in this way brood after brood is reared all summer long, so that by the time fall arrives there are regular swarms of them. Their droppings might make fertilizer if they could be dropped in the right places, instead of decorating the buildings inside and out, as well as trees, vines, etc.

They are busy creatures. From early morning till dark they ply their trade, and such a chattering as they do make! Their songs are about as musical as is banging on an old tin pan, intermingled with the screaming of rats.

A RAT AND SPARROW FROLIC

Speaking of rats, however, reminds one that it is not always smooth sailing for Miss Sparrow, for there come times when men and boys band together and choose sides to see which company can catch the most sparrows and rats and mice. The side that catches the fewest must pay for an oyster supper for both sides, so you may be sure they work industriously while they are about it. In this way quite a number of them are caught at times, which makes more room for those that remain, so they will be in prime condition when the next hatching time arrives.

While I believe in making war upon the English sparrow, first, last and all the time, yet I believe that methods of extermination could be used that would be more in keeping with Christian conduct than is usually the case at the gatherings mentioned above, where there is usually boisterous conduct in connection with excessive eating, and some beer, cider, etc. (A. W. D. in Sugarcreek Budget.)

So that is the way they take to reduce the English sparrows in those states, is it? Would one naturally suppose that any of our people would also be into any such doings, where sumptuous eating, noisy talk and perhaps drinking are the principal exercises of the evening?

FILTHY SPITTOONS

It was on Good Friday, and at the home of a farmer of class I. There was an ordinary earthen spittoon near the table in the sitting room. It was about one

third full of cigar honey and other like products, that had accumulated for days and perhaps weeks. I sat right by it, and — well, to put it mildly, it reminded me of the opposite of holiness.

TIME CONSUMED THROUGH VISITING

Did you ever try to count up how much time is consumed through visiting? Let us do a little summing up along this line. First you leave your home and travel a short or long distance, as the case may be. Then you and your friends sit up and talk almost every night until 10, 12 or 1 o'clock, and of course all have their sleep more or less broken. Then they leave their work and take you around among the people, where, perhaps, the same conditions again prevail.

Then, after they have accompanied you to the train on your return trip, and you both have reached your home again (unless your trip should be continued in other parts), it will likely take your friends from half an hour to an hour each time to relate their experiences while you were with them, and you also will have to inform your neighbors how you fared while you were away, including the narration of the disturbed rest and the tiresome trips out, etc., which, altogether, will take a good many hours, or days, or perhaps weeks.

I believe in visiting and taking sufficient outings, but I believe in talking about things that are helpful and beneficial to those who take part in the talk, not merely about things that are like chaff, with the wheat all gone out of it.

CHAPTER 41

WALKS AND TALKS ALONG THE PATH- WAY OF LIFE

Our Own Familiar Gossip

"Oh, 'sish now usht gons unersetzlich!" Just the idea of it all, for people to go and do such queer things as they do; yes, and just keep right on doing them, so fast it nearly makes your head swim, or, that is, I mean, so fast that you hardly get through talking about one of them before another one of equal magnitude stands out in full view, and you actually scarcely find time to talk about anything else, only those things — those strange things that people do, that do not amount to much, except to talk about. "Zeit verdreib," you know.

Yes, and our people have not been slow to catch on, either; they have been "vertreibend Zeit" in this way for so many years that they have become experts at it — got it learned "by heart," so as to say it all off without the book to look at.

Now, I might go on and on with this subject, for I have plenty of material to make a whole chapter — yes, it might be spun out into a long yarn, but the "material" mentioned is hardly such as would feed anyone that is hungry, nor would the long "yarn" help clothe anyone that may be destitute, so I will cut

a long story short and only give the conclusion of the whole affair, which I have on paper under the heading of

A WOMAN'S MEDITATION

This is how it runs: "Well, I have been thinking it all over, and trying to count up what it is that I have been doing to make people better men and women. Here I am, well along in years, and I have done my share of talking, I assure you, but after all, what has it amounted to? In all my talk it puzzles me to remember when I got beyond the gossip of the hour — what this one said and that one did — turning over and examining their deeds, and talking behind their backs about them in a way that would make their ears tingle if they happened to hear it, and I am beginning to question what is going to come from all this talk anyway.

"Instead of doing something to elevate mankind out of the ruts and bondage of worldly-mindedness, as God intended, it seems to me that I have allowed others to use my brain and tongue as a mere chatter-box to amuse and entertain a lot of gossip — loving, grown-up children, like I have been myself.

"I believe the Bible says something about Christians bringing their sheaves with them. I do not know where it is, or how it reads, nor do I remember that in all our talks there was anything said worth repeating about the Christian's sheaves, but it seems to me I could not bear to appear before God in the judgment day empty-handed."

MISUNDERSTANDINGS

A very long word, as you see, and the influences that come from its activity also often reach a long way in men's lives. As is this word, so are its effects: misfit, misuse, mistake, misgive, misstep, misguide, missent, mistrust. Missed the way, missed the train, missed the haven of eternal rest.

How easy it is to misunderstand the meaning of another's words or actions! Few of us have any idea of the mischief that results from misunderstandings in a community. Some one makes a misstep, then follows a string of misrepresentations and wrong interpretations.

STUDY YOUR FACE

We are told the features and expressions of our faces indicate certain traits of character. Suppose you try taking a real good look at yours and note how it reads. Does that mouth and those lips look as if they had uttered many low, vulgar expressions, and said many unkind things about your friends and neighbors?

And those eyes, have they a look of depth of character, and do they show kindly sympathy for others, or only for self?

How do you spend your Christmas? I can tell you how some of you men have been spending it and some other days like it.

You either went visiting, or else had visitors, when you talked till dinner was ready, then you ate a big dinner, so big that you had to smoke a pipe or cigar to ease your stomach. Then you likely talked most

of the time until supper time, when you ate a big supper topped off with cake and pie, followed by another smoke, and likely more talk. And so you spent your day.

Heretofore our tobacco shelves and pie and cake cupboards were well laden down and our people imagined themselves to be "in clover," when in reality they were doing next to nothing to get themselves and others into a better moral and spiritual condition.

Oh! if our people could only get out of their humanity into God, how many of these human weaknesses would disappear, and their places be filled with a power for good that they have long been strangers to.

I believe it would be a good discipline for most of us farmers to spend several years away from home among people of good manners, and who are particular with their work. It would probably teach us to be more careful of our words and actions. We would likely learn not to blow our noses at the table, and not to hawk and spit on the floor, especially while at the table, or in the woodbox. I tell you we would stop those doings right away quick, if we lived with city people.

We might also learn to guard our words better, and not make so many vulgar expressions as we now do in the presence of people.

EXTRACTS FROM LETTERS

Following is an extract from a letter I received from a brother in the Lord, to whom I wrote, stating

my plans as to getting out a book of this character. The date is July 25, 1905, and this is how it ran: "Dear brother in Christ: I have just received and read your welcome letter. Your plan to get up a book on the subject is certainly a very worthy and timely one. It does seem to me that anyone with eyes half open can see how our beloved church is drifting away into popularity, worldliness, pride and formality, and the ministry is fast following the popular tide in their way of preaching.

"And so I am glad that there are still some that see these things and are trying to counteract them by putting the people in mind of their duties as Christians. Why brother, it takes very little more self-denial to be an Amish brother than it does to be Roman Catholic."

In a later letter the same brother said in part: "You can not make the chapters on child-training too strong, because there is too much lying done in the bringing up of children. I might give you an instance of how parents lose their influence over their children by telling them untruths. Perhaps you have read the same story of how a mother (a praying mother, too) told her little boy how that there were bears at a certain place where she did not want him to go. But the boy saw others go there and told them there were bears there, but they said there were none there. The little fellow insisted upon it that there were bears there, 'because mother said so.' But finally he was persuaded to go and look for himself, when he discovered that she had been lying to him.

"You can imagine that mother's feelings when the

little fellow came to her and accused her of telling him an untruth. And she then realized how that she had foolishly lost her influence over her child, and wept bitter tears of repentance for so doing. The boy was ready to kneel down with his mother and ask God to forgive her her sin, but the little boy wanted to do the praying himself, because he had lost that confidence in his mother and he feared that God might not hear her prayer.

"I can sincerely ask God's blessing upon your work, and trust you will soon be able to have it published in book form."

Should anything be added to the above? Perhaps this should be added: That a good many parents should get down on their knees in the way this mother did.

It seems that almost everybody think they must do a lot of gabbering to the little ones, even if their talk is not worth the time spent talking.

One of the best ways for people in general to talk to children is by their acts; by the doing of good deeds before their eyes, of which to give them the benefit.

When there is together a company of people who seem to think it their duty to exhibit their smartness upon your little one, do not be a putty man or woman that will sit by and allow that, or perhaps take part in it yourself. You should have the righteous boldness and courage to give them to understand that your child was not given you to be turned into a clown, to amuse people. Let them know that he has a more important mission to perform in this life than that,

and also that you will be held responsible for your child's eternal welfare, and that you have no time to waste upon him, that it will take all there is of you to do your duty, and even then there is danger of coming short.

You might tell them that they are permitted to say all the nice, ennobling things to your child (if they do not conflict with your beliefs), and it may be they would just as soon do that if they knew you would appreciate it, and if you would give them examples of what they should be like. Very much depends upon you yourself.

If the conduct of some grown people were correctly interpreted it would read something like this: "My, it is just wonderful what a store of knowledge I do possess! Why, I can puzzle and quiz that neighbor's little tot, until he scarcely knows what to say next."

Astonishing! and how much that is good has that little tot ever learned from you? If I am not mistaken that neighbor of yours should keep his eyes and ears open when you are around, and others like you.

SOME THOUGHTS ON SUNDAY EVENING

Do you ever have a feeling of loneliness come over you when you have returned from "game" or from some other place where you may have been during the day?

If I am not mistaken there are times when, as the quiet of evening comes on and you are about your work, or have it done, there comes stealing over you

a longing for something, you hardly know what. You feel lonely, and there is an emptiness somewhere in your heart that clamors to be comforted, and you long to go to a neighbor's house where you can chat about people and things, and you hope that this will satisfy the longing in your soul. So you get after your husband to hitch up and take you to the neighbor's house that you have decided upon; and, if I am not mistaken, you get there somehow, or, if you do not you feel dreadfully hurt about it for some time to come.

Well, I do not wonder very much at this, for if I did not have any more real soul-food than I believe many people have, I too would often have an aching void in my soul, and feel dreadfully lonely and downhearted. In fact, I have been right there myself. This is one of our human experiences. But there may be a difference in what we long for. While gossip might seem to satisfy some for the time being, there are others whom it would not satisfy at all. Those of us who spend one fourth or more of the time for religious services in social visiting, may be quite as likely to hunger for more of the last-named as for the former, and may not really know the difference between the two. We are so much creatures of culture, or habit, that we instinctively hunger for the elements that we have gotten into the habit of feeding upon.

In my way of looking at it there is very little need of a family of our people going from home for the reasons mentioned above. But this of course depends upon whether or not our minds are trained to take in

nourishment, or whether we prefer to sit and have a stream of social lore run through us, rather than search for "hid treasures," in the good Book, and in other good reading matter, including profitable conversation in the home.

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CHAPTER 42

PARENTS AND CHILDREN

Which are Best?

Parents: If you talked to your visitors as you do to your own children, how long would they stay in the home? But you act as if your children were stronger and more able to bear your impatient words and insinuations than are strangers. True, they get used to it, so that they manage to get along somehow (with now and then exceptions), but how long would your visitors stand it if they did not receive more friendly words from you than your own children usually do? Are other people and their children better than your own, that you talk kindly to the one and often fretfully or scoldingly to the other?

THE CHILDREN'S BEDTIME

It seems to me almost cruel to see the way some folks talk to their children when they are so sleepy at bedtime that they can not keep their eyes open long enough to undress and go to bed. It is easy to talk gruffly to them then, but it would be a good time to talk kindly to them when they seem so near helpless.

There may come a time some day — though it may now seem far away — when there may be a feeble old man or woman at your house, who may need help

when retiring at night, or to dress when rising. Will there be strong, willing hands ready to support you, or will they sit still and invite you to do for yourself what they could so easily help you do?

GOOD MANNERS

Most of us do not realize what a difference it makes as to what sort of habits we were trained into in our youth. For instance, some of you may feel entirely free to blow your nose, or to repeatedly hawk and spit on the floor while at the table, or to eat with your knife or fork, out of the main dish, while if persons were present who had been taught good manners and have some refinement they would likely be shocked at the way you act at the table, and might even wonder if you are really in your right mind.

Does it not sound a bit queer to hear four-year-old children talk to themselves, and to note the odd things they say? But do you know where they learned them? Likely as not, they are the identical words that they have heard some of you grown people say, only they bring them out in connection with their play and in a childish manner, that makes older people want to laugh at them. I have heard parents relate long tales to outsiders of what the children had said and done in the way of childish pranks, and then all tease them and laugh at them. Sometimes the little ones feel badly about it and it is not to be wondered at either, for parents ought to know things to talk about that are more profitable to all concerned than to rehash things like that.

TOO FAMILIAR

A little girl who is petted and pampered by her grandmother got her little ire up and pinched her grandparent. That is what we would call naughty. This child has access to about everything that her grandma has. But what makes her do such naughty things?

Someone has said, "Too great familiarity breeds contempt." She probably has an idea that her grandma is made of very cheap material, and there is not very much to her, when you get her sifted once.

It is so with all creatures. Let a teamster spoil his horse by mismanagement and that horse will show very little respect for what the teamster says. Children are little animals in a sense, and are easily spoiled by mismanagement.

Have you any boys at your house? If so, how are they? Are they of the kind that seem to be riveted to their chairs, or tied to their playthings when told to do anything? If such is the case, there is something wrong with their training. They have not been taught "the joy of working," or how to have a good and worthy motive for working. This is sadly lacking in all the homes of our people and should be made a subject of careful study.

PARENTAL SHORTCOMINGS

It seems to me, my friends, that there are a good many things in which you as parents are reported as having coming far short of doing your duty. You have not taught your children the best ways to be

useful and happy, and make the most of themselves in this life.

Some of you have not rescued them from the power and slavery of the expensive and filthy tobacco habit; you have not been the help to them that they needed in their studies for self-improvement, by providing for them suitable conditions and examples of inspiration;

You have not fitted them out with a full mastery and thorough equipment for all practical purposes in the use of their mother tongue;

You have not instructed them as you should in the knowledge of the Scriptures, and the way of eternal life as we are told to do in Deut. 6:7 and other passages.

What, besides your manual labor, have you been doing during the last half-century? What *will* the Master say to you when you stand before Him to give an account of your stewardship here below? A solemn thought, friends!

UNJUST BLAME

It is so natural for us to blame others when things go wrong. Parents sometimes find fault with the children, or the hired help for doing things, if it is not done to their notion; then at other times they blame them for not having done those same things, even when it was left optional, *that* particular thing never having been really committed to their charge.

This is one great cause of lack of faithfulness in the performance of supposed duties. The young are

not given seriously to understand that such and such things depend entirely upon them to do. There is only a partial and poorly defined responsibility outlined, leaving plenty of margin to shift it upon others, and the result is often failure to do; then what? Hasty words and often family quarrels; and all because parents either do not know better, or are too careless to be definite in stating or committing their charges to those who are under their authority.

Parents, by their carelessness in giving children things to play with, or by leaving them lay on the floor and other places where they do not belong, give the impression that they are common property and can be done with about as they please, then perhaps they get a sudden particular streak and open a volley of scolds upon the unsuspecting little heads, who did not know they were doing anything wrong.

This is what provokes them to anger and discourages them, which is just what Paul told us not to do. Ephesians 5; Col. 3:21.

Some of us take delight in drawing out children's minds in a sort of tantalizing way, just to hear them try to answer hard questions (most of which are without any value to them, and some are only deceptions), then when they are older we wonder why they are so "tonguey." We forget that these qualities were cultivated in them by our forcing system.

BOY VISITORS

So many of our people who have young boys seem to feel quite contented when they are out with other

boys, for then they are no trouble at home. They do not seem to realize the fact that boys are apt to spoil each other, but it is true just the same. They seem to forget that time and people change, and that what may have been apparently harmless many years ago may be productive of much mischief in our day. True, boys can not be kept at home all the time, it would be an injustice to them to do that. The trouble is in the training, or rather the lack of training, in the home. Boys who are properly taught at home do not care to run around so much as do those whose homes are empty and void of the things that would furnish them pastime and profitable entertainment.

Menno Simon gives some very plain teaching along these lines in his admonitions to parents, some of which are given elsewhere in this book.

“A child should always speak what is true, and speak when he is spoken to.” From “A Child’s First Song Book.” This is very true, and it would be just lovely to have it so, and we could have it so, too, if we would take the right ways for it. But where shall they learn to speak the exact truth always, when there is so much deception practiced upon them by the older ones who should know better, but who take delight in telling them things that are not true, simply because they think it is fun to see them act puzzled and confused?

“Verily, I say unto you, Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven.” Matt. 18:3. Now, friends,

does that sound as if it did not matter what is said to the children? Nay, verily, it shows that it matters very much more what is said to them than what is said to grown people.

But it also matters very much what is said to grown people, for we read that "Every idle word that men shall speak, they shall give an account thereof in the day of judgment."

Do your little ones have to live in a home that is songless and prayerless, at least so far as they can hear? If I mistake not many of our homes are bare of these means of grace. Is yours one of them?

"A wise man heareth his father's instructions," says Solomon. True, but nowadays what instructions are there for the son to hear if the son is one of ours? How much time do fathers spend instructing their sons in the things they ought to know, and that would make them "wise in both the natural and the spiritual life?"

STAND OVER

Hearing some parents talk to their children makes me try to imagine how it would sound if a teamster would talk like that to his horses. Suppose you chanced to go to a neighbor's house some morning, and would find him at the barn cleaning out the stable. While so engaged, suppose he would say to one of his horses, "Stand over, Jule; now stand over; now mind what I tell you; go on now, stand over; stand over now, Jule; now go," etc.

What sort of a horseman would you take such a man to be? You would likely think that his talk is of the cheap-john kind.

One reason why children are so often slow to do as they are told is that they instinctively reason that, "There is no need of being in a hurry to obey those orders, there will be plenty more to follow." Words have become so cheap with us that parents have accustomed themselves to waste them, just as they do their time and talents.

Brethren and sisters, these things ought not so to be. Do you suppose that the Martyrs had to tell their children from four to ten times to do a thing? I believe that when they spoke to the children they meant it, and the children knew it, and did not wait to be told again.

SOME HOMESPUN YARNS

"Es jumpt glei mol ein meisly dert raus und beist dich. Seller man schneid dir die ohre ab, und nempt dich mit."

The above is what a grandmother said to the little four-year-old boy when he persisted in fingering the things in my satchel. Her daughter and daughter-in-law also tried their skill at it, with the same results. I did not say anything for I wanted to see what they would accomplish, but found that the three of them together did not succeed in making him obey them, nor is it any wonder, if that is the way they talk to him. It is just wonderful how our people have learned to tell fibs to the children. Then when they turn out to be headstrong and disobedient, some will

probably be ready to tell "what nice people the parents were, and how hard they tried to bring up their children." The fact is, parents in these days do not teach their little ones what they ought to do, but instead they tell them falsehoods and deceptions, just like this grandmother did. No wonder they act like a lot of little witches, and are so noisy you can hardly hear yourself talk in their presence.

YOU MUST CHANGE FIRST

"Now Johnnie, heruf; Susie, heruf," said the parents, who were visiting, but the children did just exactly as they pleased, by racing back and forth all the more.

You talk to them and tell them to do or not to do so and so, but you act just as if your talk to them was like much of your other talk in value, and it does not matter very much whether it is obeyed or not, for it is only babble anyway. Perhaps one trouble is that you can not stop gossiping long enough to do a real good job of training the children.

I tell you, friends, it will always be just so with your efforts, unless you make a thorough change in the way you go about it.

A song says, "There's a victory for you," but you must put yourself in an attitude to gain that victory.

Let me suggest that you make this a rule: When you give orders of any sort (after having first considered whether it is best to give them or not), notice whether the outcome of it will be victory, or de-

feat, for you. Notice which masters, you or the child.

This may prove a revelation to you, and you may be quite surprised to notice how you have been losing instead of gaining victories:

But it may be that the efforts that you have made were not worthy of victory, and so deserved to be defeated. Try to see the difference. But remember what we told you above, that you must first make a change in yourself before you can hope to make any in your children, and happy you may be, if that change includes the living of a real Christian life, instead of one that has little to it but form. In fact, I feel led to say to you that I doubt if a parent can bring up the young as they should be brought up unless he or she can lay hold upon the promises of God, and by prayer and supplication bring down the help that comes from above. Remember this and act accordingly.

Teach your children to sing the scale, do, ra, me, etc.; it will be a help to them in learning to sing. In fact, they will readily learn to sing easy songs while they are yet quite small, and it is one of the best accomplishments they can be taught while it will serve as innocent and profitable entertainment in the home. I know of children who are taught no songs at all in the home except the childish lullaby, "Rid'e, rid'e, geul'e, alle stund a mil'e."

Do you know what makes children, and even grown people, seem disorderly when not under the influence of outsiders? It is in part because they are not taught to be mannerly and patient with each other. They are not taught as they should be to ask permission of

each other to take things that are claimed by others of the children, or grown people, as the case may be.

That is what keeps strangers from quarreling, except when they forget, or neglect to observe these rules of propriety.

Private instruction is what counts with the young when you want to make a good and lasting impression. You may think you can do your commanding, or scolding in any room, or out of doors for that matter, and so you can, but that is not what is wanted to make good, obedient children. What is needed is good counsel right from the heart, and a loving heart at that. This can be best given when you are talking to the young alone in a way that wins their respect and admiration.

Children imitate their parents. A little girl who could not yet quite talk plain used to stand on a chair by the window and watch her folks do chores at the barn. She would try to imitate her mother's voice, and rattle off something as if she were giving orders, just as she had often heard her mother do.

One day she spied her papa out there and, after calling him twice by his name, she pitched her voice so as to imitate her mother and after rattling off a string of orders wound up with, "Ich sag's 'em dad, dos do so shlecht herscht."

MORE ABOUT LYING TO THE CHILDREN

A young mother, who, by the way, is a preacher's daughter, is so in the habit of telling her little ones falsehoods that it is a common thing to hear her say,

"Seller mann nempt dich mit wan du dich net be-hefstst," and keep right on insisting that it is so, but the little boy does not seem to mind it much, for he is evidently used to it.

If our preachers allow such doings as that to go on year after year, in their presence, what wonder is it that some of them have in the past felt the necessity of preaching to themselves so long when they stood up to preach to others?

In another home almost before I was seated the mother said to her small children, "Well, was will seller man? er nempt euch mit in sei'm pack." Both parents took part in this speech, but the children were quiet and did not say a word.

In still another home that I happened to be in last week the little boy seemed very anxious to know what I had with me. His mother and his uncle, who happened to be present, began their harangue of falsehoods by repeatedly telling him that I would certainly put him into my satchel and take him away if he did not stand back.

These last are not of our people, but their church also holds to the doctrine of non-resistance. However, it may be that their non-resistance, like some of ours, is of the kind that does not resist the evils that we are told steadfastly to resist in the faith, I Peter 5:8, 9, and lying is certainly one of them, for this scripture refers to "Our adversary who is the father of liars," whom Peter says we are to resist steadfastly in the faith.

Dear ministering brethren, of both classes, for the

sake of the truth, which we should all hold sacred, as well as the moral purity of the rising generation, do get down on your knees before God and see if there is not something that He wants you to do to help down this monster evil of Falsehood that is stalking unbridled over the length and breadth of this land.

I had not intended to be quite so radical, and it grieves me to have to talk in this way, but some things that I have heard from the pulpit today upon this subject, together with the new incidents recorded above, have so stirred my soul as to cause these words to almost burn for utterance.

NOT WANTED

It really does seem as if it were necessary to say a few more words in explanation of the conduct, or rather misconduct, of some youngsters of our own people, who in their early childhood lost one or both parents, of whom they had inherited some very undesirable traits of character, for which reason they are not desirable "property" to have around; but like second or third class dishes, or other wares that were spoiled in the making, they are not wanted, or at least have proved unsatisfactory to those in whose homes they have lived.

However, this is not very strange, for when people do not manage their own little ones as they should, it would be a miracle if they could rightly manage other people's neglected children, who never were where they received proper training, but still people pretend that they can not understand why such

youngsters should have turned out to be so unsatisfactory. When the young are brought up in ways that they should not go, is it strange that they do not depart from them when they get older?

Some one has truthfully said that any person, to be satisfied, "needs something to do, something to love, and something to hope for," but some people are so unreasonable as to expect a youth to be satisfied and industrious and orderly with but little more than the first one of the three.

The above remarks grew out of the later developments of conditions already alluded to in the section headed "The Unbalanced Boy." It certainly is surprising how many people there are in this world who wish to reap good crops of morals without going to the trouble of planting and cultivating them.

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CHAPTER 43

SOME WEIGHTS WE SHOULD LAY ASIDE

These statements from physicians may help you overcome a pampered appetite.

HOW MUCH FOOD TO EAT

How shall we determine how much food to eat? Too much mystery has been thrown about this subject. Let your sensations decide. It must be kept in mind that the entire function of digestion and assimilation is carried on without conscious supervision or concurrence. Satiety is bad. It implies a sensation of fullness in the region of the stomach, and that means that too much food has been taken. The exact correspondence in a healthy animal between the appetite and the amount of food required is extraordinary. As a rule, the meal, unless eaten very slowly, should cease before the appetite is entirely satisfied, because a little time is required for the outlying organs and tissues to feel the effects of the food that has been ingested. If too little has been taken, it is easy enough to make it up at the next meal, and the appetite will be only the better and the food more grateful.

No one was ever sorry for having voluntarily eaten too little, while millions every day repent having eaten too much. It has been said that the great lesson

homeopathy taught the world was this: That, whereas physicians had been in the habit of giving the patient the largest dose he could stand, they have been led to see that their purpose was better subserved by giving him the smallest dose that would produce the desired effect. And so it is with food. Instead of eating, as most people unfortunately do, as much as they can, they should eat the smallest amount that will keep them in good health. [The Century.]

The public holds very decided opinions regarding excessive indulgence in alcoholic liquors; but it does not appear to have formed any equally definite ideas of the disastrous consequences of over-eating.

The reason for the latter is found in the differences in effect these bad habits produce. The results of excess in drinking are so apparent that there is, and with reason, strong denunciation of the practice.

The effects of over-eating, on the other hand, are so entirely personal, and so insidious in their outward manifestations, that they escape notice so long as good manners at the table are not offended.

There should be no more tolerance in the matter of food than in that of drink, for the glutton does quite as much injury to his system by thrusting into it more food than it demands as the drunkard who undermines health and nerves by excessive indulgence in stimulants.

It may seem a startling query, but nevertheless many scientists actually do seriously question whether the glutton is not worse than the drunkard.

It is the fashion to ascribe many diseases of the

body to the excessive use of alcohol; but this is not at all a practical or natural view, for it comes of hasty and biased judgment.

Were it not for the disturbances caused by over-eating, and the effete matter which results, few microbes could exist in the body long enough to deal out their poisonous products.

Moreover, the excess of waste material throws additional work upon the excretory organs, and their task becomes almost supernatural.

A certain encumbrance of material which can not be used is unavoidable, but this only renders more important the demand that the system be not overloaded with food that increases the accumulation of waste.

As matters stand now, a great deal of the food we eat is literally wasted. The quantity actually appropriated by the body is surprisingly small compared with the quantity rejected.

The body benefits by the *nutriment* it receives, not by mere bulk of food. It is seldom less than an hour or two after eating before any portion of the food is appropriated; therefore the sense of repletion, called "satisfying" the hunger, is not the result of nourishment, but the effect of filling up the gastric organ.

It is therefore obvious that the satiety which warns the eater to desist, affords no measure of the extent to which he has provided for the wants of his body. If he consumed but one-fourth of his ordinary meal, and then waited for an hour, he would probably find

his appetite quite as well satisfied as if he had taken as much as his stomach could hold.

It is not contended that we should all live by a rigorous gastronomical rule, or become slaves to table regimen, or devote an abnormal amount of thought to the subject of our dietary. No! for it would not be possible to devise a diet suited to every case.

Some persons can not eat at all things which others greedily devour. Hence this question of how much to eat must ever be a matter of personal experiment and experience.

There can be no general rule beyond that of eating moderately, and of disregarding so-called "appetite," which has come to be an artificial and untrustworthy sensation. And this is said advisedly, because patients frequently complain to their doctor of a sinking sensation shortly after a meal, as though they wanted more. The cause of this is, in reality, imperfect digestion. [Dr. Joseph Cater in *Family Doctor*.]

SALOON LIFE

What do men do in the saloons anyway? Quite likely some are engaged in drinking, some in talking things that ought not to be said, and others in singing lewd songs that would make decent people blush.

If any of our men enjoy that kind of a life, it seems to me that their religion, if they have any, must be of a very different sort from what our Martyr forefathers had. There was a time in my life when I argued in favor of the saloon myself, but I have changed my mind.

I once saw pictures of a very promising youth. I believe there were two or three that showed his childhood, youth and maturity. Then there were several that portrayed his later years, which showed a rapid decline from the years of his manhood until the last one showed him as a poor, shriveled, drunken sot. Ah, the dreadful havoc that is caused by the licensed saloon. How much ruin and devastation has resulted from its death-dealing traffic in human bodies and souls! This reminds me of the advertisement of the "honest saloonkeeper." Some of you have read it but may have forgotten most of it, so I give it here in order that you may have a better understanding of the work this class of human hogs are doing in the large cities.

SALOONKEEPER TELLS WHAT HE WILL DO TO YOU

Tombstone, Ariz., claims to have the frankest saloonkeeper in the United States. He keeps the Temple Bar saloon and advertises his business in a remarkable manner. According to a story recently sent out from there, he has had cards printed bearing the following words:

"Friends and neighbors. I am grateful for past favors, and having supplied my store with a fine line of choice liquors, allow me to inform you that I shall continue to make drunkards, paupers and beggars for the sober, industrious, respectable part of the community to support. My liquors will excite riot, robbery and bloodshed.

"They will diminish your comforts, increase your

expenses and shorten life. I shall confidently recommend them as sure to multiply fatal accidents and incurable diseases.

“They will deprive some of life, others of reason, many of character, and all of peace. They will make fathers fiends, wives widows, children orphans, and all poor. I will train your sons in infidelity, dissipation, ignorance, lewdness, and defile the church, and cause as much temporal and eternal death as I can. I will thus ‘accommodate the public;’ it may be at the loss of my never-dying soul. But I have a family to support—the business pays—and the public encourages it.

“I have paid my license, and the traffic is lawful; and if I don’t sell it, somebody will. I know the Bible says, ‘Thou shalt not kill, no drunkards shall enter the kingdom of heaven,’ and I do not expect the drunkard-maker to fare any better, but I want an easy living and I have resolved to gather the wages of iniquity and fatten on the ruin of my species.

“I shall, therefore, carry on my business with energy, and do my best to diminish the wealth of the nation and endanger the safety of the state. As my business flourishes in proportion to your sensibility and ignorance, I will do my best to prevent moral purity and intellectual growth.

“Should you doubt my ability, I refer you to the pawnshops, the poorhouse, the police court, the hospital, the penitentiary and the gallows, where you will find many of my best customers have gone. A sight of them will convince you that I will do what I say.

"Allow me to inform you that you are fools, and that I am an honest saloon keeper.

"THE HUSTLER."

If the above is not quite sufficient to disgust you with the saloon traffic, perhaps the following, which I found in "God's Revivalist," may help you to decide. Read it thoughtfully, you people who have heretofore winked at the saloons, because you could not see that they were doing your family any harm. You should look about you and take the results of the saloons in general, to find out what they are doing.

IN THE DIVES OF ST. LOUIS

By a Rescue Worker.

If the people of this land could go with us in our midnight work through the dives of this city and behold the thousands of young men and women who have been wrecked by the accursed liquor traffic, surely every honorable man in America would vote to put this evil out of existence.

Many new faces, beautiful young girls, are found in these resorts that were not here before the Fair opened. According to their statements a large number of them have come from a distance. Some of them weep bitterly as we talk to them, and they say they were once Christians, that they have good homes and parents, and their parents do not know they are in such places.

We asked one young girl how she came to be in the place. She said she came to the Fair and got in

with some bad people. The tears rolled down her cheeks as she told us she had a father and three brothers at home who were never in a place of that kind.

O, fathers and brothers, do you realize that you are voting for and protecting these vile resorts which exist only to capture and ruin your daughters and sisters? Could the father and brothers of that girl have heard the language which was addressed to her by these half drunken, inhuman creatures who thronged the place, and witnessed their indecent actions toward her and other girls, we believe they would have determined vengeance against the saloon and brothel.

As we plead with the girl to go home with us, and she seemed about to yield, we were surrounded by a crowd of toughs who separated us and hurried her out of the room. At this point the proprietor, who was the saloon keeper, came up and angrily ordered us to leave the place, and said he paid his license and we had no right to interfere with his business, and we were told that a policeman would be called if we did not go. The saloon keeper was right. The voters of our land have given him permission to keep open these death traps and to furnish the drugged wines and other liquors by which young girls are rendered powerless and are ruined, and doubtless the father and brothers of that poor debauched girl by their votes helped to wreck her life. O, it is terrible! God help men and women of this land to arouse before the liquor forces have gotten complete control, for they are gaining fast.

On Saturday night, May 21, two women who were out in slum work, were walking along Pine street. They passed a saloon where a crowd of men were standing. A carriage stood by the walk and in it sat a young girl. A man stood trying to get her to say something. The girl was either under the influence of liquor or drugs, and was almost in an unconscious condition. The ladies knew that there was something the matter with the girl, and one of them said to her, "My dear, where is your home?" The driver turned to her and said fiercely, "It is none of your business where her home is." Before the woman could say another word, much less call a policeman, and there was none to be seen in the neighborhood, the man leaped into the carriage, plied the whip to the horses and was soon out of sight. While these rescue workers had been talking to this man every man in front of the saloon had disappeared. The devil is about his business whether people know it or not.

Reader, are you and I helping him? I mean the last named personage, who plies his trade while we slumber and sleep.

SENSUAL DRESSING

Dear Editor: Will you print a few plain words on an old, thread-bare subject — the dress question — and print in a place and type that the girls must read it, or if they will not, that their mothers will?

We have so much to say about wearing hats, but in comparison to the evil I have in mind, the hat nuisance is insignificant. I would rather see our girls

wearing the biggest hat they could find than some of the dresses they do wear. I mean those abominable, sensual, evil-inducing, low-cut dresses, filled in with a little flimsy, transparent lace, so thin that you can see the bare skin as far as it goes. Where can a girl have put her modesty who will wear a dress so thin, an underwaist so low, that two thirds of the back is exposed to view?

Short sleeves may be all right in your mother's kitchen where you dress for convenience and comfort, but they are not all right on the public street.

If you *must* trim your dresses with lace yokes, for the sake of common decency, put a lining under it.

By a dress that exposes her person to public gaze, or even more seductively, hides it under a film of suggestive lace, she has given a direction to the thoughts of those who look at her. She has declared that their eyes may touch her, that their thoughts may be occupied with her physical charms. She has openly announced that she is willing to be appraised by the eyes of men as a beautiful animal. What wonder their thoughts go farther than her public declaration?

The conduct of a pure woman should be the safeguard and not the destruction of a man.

The only excuse I have for our girls who dress thus, is that they are too thoughtless and innocent to realize what they are doing. But what about their mothers? Are they not more to blame? They surely ought to have at least good common sense in this matter.

If our girls could only understand the true worth of simplicity in dress. May God protect them from

the danger they wilfully throw themselves into.

No, I am not advocating the wearing of hats or the trimming of dresses; but surely of two evils, the low-cut dress is the most detestable to all pure, fair-minded people.

Many of our young people are not taught to do things from the standpoint of principle, or to stand by their own conscience. They are permitted — no, their mothers want them to be like other girls. Wrong is wrong, no matter who does it. One of the foundation stones of the Mennonite Faith is individuality in conscience and thought.

One cure for frivolity in dress and conduct is to fill the mind with useful and ennobling information. It seems to me that no girl who appreciates the beauty and meaning of the nature with which she is surrounded, can be so empty-headed that all she thinks about, even in church, is how other girls can be dressed. [By a Sister in The Gospel Witness.]

CREDIT DESERVED

And right here I wish to say that I think you Amish women deserve much credit for refusing to be influenced by the foolish fashions. Of course you take satisfaction in having nice clothes, especially shoes, but you have sense enough not to dress so that part of the body is bare, or nearly so, as is stated above. I hope you will always continue so, for we can not afford to lose a people who show so much good sense as you have in a matter as important as this.

CHAPTER 44

HEART TO HEART TALKS WITH AMISH YOUNG PEOPLE

Dear young people, I will be your friend if you will let me. Will you let me be your friend? Or do you feel that you have friends enough and that you do not need any more?

Something depends upon what you expect of your friends. Are your truest friends those who seldom or never tell you how you can better your life, by improving your character; and who would think it was good pastime to entertain their friends by relating your weak qualities and mistakes, and then have an all-around laugh at your expense? Are those your truest friends?

There is no doubt but that your supply of friends has seemed quite sufficient for all ordinary purposes along the ways that you have been traveling, but my offer of friendship to you would be to point out some things that you may not have thought of, but which are of very great importance to you as you pass through this life. So much depends upon what we do, or do not do. I am not guessing at the things that I am telling you about, for I have learned many of them through my own sad experiences, and more or less sorrow and suffering, by which their vivid realities were fairly burned into my very being, and

it is for this reason that I desire to shield you from a like fate.

But I shall likely have to devote this space only to the most important subjects, some of which are not pleasant, but there is a great amount of destiny wrapped up in them. Some may also be difficult for you to understand, but do the best you can.

Before I forget it I want to say that among the many good things I mean for you to get out of this book, mostly former chapters, are some good hearty laughs. Not but what you laugh enough now, but much of your laughter strikes me as being rather flighty. In other words, it lacks heart.

As I review what I have written for you I almost fear the shock will be more than you can bear. About how brave are you young people, when it comes to facing truths that may cut to the very quick? Are you brave enough to face such truths at all? I see no good reason why you could not be. How could I possibly have any wholesome effect upon your life unless I make use of the truth? The fact is that I know no other way, and if I may be permitted to have anything to say to you at all it will have to be by the application of the real truth, or else I will be powerless to help you any, for I will not be able to be your true friend without being honest with you.

Now, my boys and girls, shall I be honest with you, or shall I back quietly down and out, and give up in despair, and leave you without the light that I might give you, if I only dared to? Which shall I do? Let us see, there is a saying that "we can lead a horse to water, but we can't make him drink." So I might

at least be willing to do the leading, and leave the drinking to be done by your own selves.

One of the tendencies that have manifested themselves in some among you in the past was a disposition to make fun of persons who do not seem to be as well-favored or as smart as you imagined yourselves to be. Now, it is just possible that those same people that you are inclined to poke fun at, or look down upon, may be better at heart than you are yourselves. What have you that you received by your own rare virtue or ability? Are you not what your surrounding circumstances have made you?

The Apostle John in his first epistle says, "I write unto you, young men, because ye have overcome the wicked one." Then he repeats it again and says, "I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." Is that a fact? If he were alive now and were writing to you young people to whom this is being written, would he say those same words, or would he likely change it a bit so it would read about like this: "I write unto you, young men, because ye are not strong in the faith, and are often overcome by the wicked one." Which way do you suppose he would put that? Which way do you think it would fit best?

Now really, I mean this. I am not "just preaching," but I mean it all.

ABOUT GROWING IN GRACE

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both

now and for ever. Amen." II Pet. 3:18. Peter was a good, earnest soul, who did his duty as far as anyone could. While reading this, the last verse of Scripture that he ever gave us, it suddenly dawned upon me that the greater part of us have not been obeying what he tells us to do.

Now just take a good square look at the members of the church, including the young people of today. How much have they all been growing in the knowledge of the Lord Jesus and in His grace during late years? If you know a thing when you see it you certainly know that they have been rather "growing" in ignorance or, in other words, away from Him and His grace. When people cease to study the Scriptures they begin to drift away from the Lord. And this is a very good reason why we should face about and travel in the opposite direction. Remember our standard of Christianity was to be the one they had in the Apostle's times, and even then we are not to slacken up and fall back, but "grow," and increase. If they needed to grow at that time the need in our time must be many times greater. Then of course the sooner we get about it the better. Therefore let there be a mighty awakening, and a going forward in those things that the Master bids us do.

DOUBTFUL LIBERTY

From all accounts you boys have had a custom of making trips after night when you prefer not to be seen, then when you get hungry turn into some farmer's cellar and help yourself to such eatables as

you chance to find. Do you know where your people got that custom? I am sure I do not know, for it is evident that it did not descend to you from the Martyrs, for one of them wrote to his young daughter, "If thou seest food or drink, leave them untouched." This meant principally when she was among strangers, and would also have included a neighbor's house and cellar. You will find this and many other admonitions in the letter to Betgen Zoellner from her father. If your folks have in the house a copy of the Martyrs Mirror, it would be time well spent if your children would read the letters from parents to their children, also the other matter which it contains.

TELLING ON MYSELF

It has occurred to me that perhaps I should tell you something of my own faults, especially those I used to have. One trouble is, there were so many of them that I do not know where I should begin. Yes, I had many, many faults, and I know how I came by most of them, too. Some years ago I wrote a sketch of my life and will here copy from the first of it. This is how it reads: "I was ignorant, uncouth and unaccomplished, and was told that I did not pay attention when spoken to, and was called disobedient, headstrong and stubborn. Later in life I was accused of being forgetful, absent-minded and negligent."

It was mostly after I was away from home among strangers that I began to find out about my faults, for they caused me to receive many severe rebukes on account of failures on my part. Now those re-

bukes hurt at the time, I can assure you, but afterwards I was glad I had received them, and I sometimes thanked the givers of them, for I realized that they were for my good. Did they not serve me just right when they rebuked me for acting careless?

But there was this about me, I was very desirous to be perfect in my life. I wrote some of my experiences down, and in one of my journals I find this statement of myself under date of February 10, 1893: "O my God! how much imperfection I see in myself as the days go by! I sometimes feel discouraged with myself in my many imperfections. Only a few minutes ago I heard remarks made about my faults, which to my sensitive nature were very humiliating. O my God! deliver me from this awful stubbornness which has always characterized me. They tell me that I stand and argue instead of obeying promptly as I should. O my God! I want to be delivered from this awful selfishness. O strike the blow quickly, and free me from this fault of mine!"

So you see, reader, I was just as ready to tell of my own faults as I have seemed to be to tell of other people's. But I am not telling of people's faults to expose them, but much rather that they avoid exposing themselves by continuing in them unawares. I hope you will better understand me now, and will better see my reasons for telling you of your own faults. "Turn about is fair play," you know.

PERSONAL IMPRESSIONS

It is a fact which we must admit that all people who notice our conduct will form an opinion of some

sort about us. Now, if some people, to whom we were strangers before, would by some means have had a chance to observe some companies of you young people when you were not aware that anyone was looking on, or heard you, how would they likely have been impressed with your conduct, and what would they probably have said? Would they likely have said something like this: "How nice behaved those Amish young people are!" "Aren't they, though!" "But they have had good chances, for they had the best of ancestors (according to history) and have always lived plainly and away from the temptations of city life, which should be an advantage to any young people."

Or might it be that they would not have said that at all, after watching you a while? Would they probably have said something different from that? Might they even have made the remark, "What a green set those Amish young people are?"

Which would it most likely have been? You had not thought anything about it? But it is your privilege to think about it. While this last guess may seem rather far-fetched, yet it gives you a fair chance, and it is for you to decide what it is that may be truthfully said about you by those who observe your behavior. To be sure, it depends very much upon your surroundings and training, but these will in reality depend more upon your own selves henceforth than upon others.

"A good name is rather to be chosen than great riches," says Solomon, and while you may never

acquire great riches, you can have that which is better — the good name, providing you are willing to work hard enough for it. The fact of the matter is, dear young people, you can not afford not to possess a good name.

It seems that some of you lads have been behaving rudely in the years that are past. I have some evidences to that effect on paper and I am wondering if I should tell you about them. One of the items that I have was related by a mother to an acquaintance who reported it for this work. It is not long, and if you would like to hear it you can. It is entitled "Upstairs Rowdiness," and this is how it reads: "I heard today what a time one family of class 1 had last winter with some young men visitors.

"It seems to be the custom of this class to go into houses at any time and go upstairs to find the girls in the home. In this home there were two young women, and for a number of weeks six or eight young fellows of the same class from a distance made their headquarters there. Some of these were such characters as to cause the parents great concern about the safety of their two daughters.

"For four weeks the girls had to sweep upstairs every day, for these young chaps would go up there and romp about, leaving the floor littered with dirt from their shoes, peanut shells, cigarette stubs, etc. But in all probability this was not all of the uncleanness that took place there, for if their conversation could have been heard it might have caused decent people to blush for shame. In fact, this family had

an elephant on their hands that they did not know what to do with.

“‘Mer hen uns ken roht gwist,’ said the mother in relating it today, and they finally had to about drive some of them away to get rid of them.”

It so happened that about that time an article appeared in a paper which circulates among our people. The article referred to was entitled “Visiting and Visitors,” and it appears to fit these lads so well that they blamed the man of the house for writing it about them, but his wife said this was not the case. Now, I have a copy of that paper, and would be in a position to refresh your memories a bit as to what was in it, if you do not remember it and feel curious to know what it contained. It appears it had a wholesome effect then, and perhaps it would again if it were given, so here it is, verbatim.

VISITING AND VISITORS

As is well known, we have just passed through or are now in the visiting season, and many pleasant handshakes and greetings were exchanged.

As in other things, so in this, it takes all classes and conditions, from those who make their visits “short and sweet,” to those who prolong them weeks or even months; and some of them are as well relished at the latter end as at the beginning, while others soon become stale. All good things can be overdone.

Said a man recently: “It is all right for young people who have relatives at a distance to visit them occasionally, but there are whole gangs of young

fellows traveling about the neighborhood, visiting families where there are young people, especially girls, simply to be entertained and have a good time." Judging by what he said further, and what others are being heard to say, the supply of this material is now fully equal to the demand.

It is evident that if the young people of the neighborhood wished to improve their spare time during the winter months, by storing their minds with useful knowledge to better equip themselves for life's duties, they would have a hard time of it, when they have to entertain company five or six nights out of seven.

Then, too, some of these visiting chaps from a distance are not particularly noted for their good behavior. Some of them are "getting up in the world," and can give our boys lessons in such "up-to-date" accomplishments as profanity, going the rounds of the saloons, smoking cigarettes, and other evils that tend to injure the health, weaken the mind and pollute the morals. It is a great pity that the parents of this class of people can not or do not find better employment for their sons at this time of the year, for no young man can be at his best in the spring who spends the greater part of the winter in luxury, idleness and dissipation. [From the Budget.]

I am saying many things in this book, but you do not know how many I am leaving unsaid. Did you ever keep still when you wanted to talk? If so it has allowed you to think, so you can talk with more wisdom when you get a chance. Or has that not yet

made any difference in your talk? All that I have said in this book I have said for your good, and I hope that you will read it all over again and again, until you get all the lessons there are in it. Especially should you often read what the Martyrs say, for you will find many good things therein.

The question comes to me whether I should tell you of your worst faults, or let you still remain in ignorance of them. Surely you can not remedy them unless you know what they are. What would be your preference about it? Do you suppose that I wish that my greatest faults had not been shown me? It is my conviction that while I am about it you might better know the worst, so you can better know how to change your ways. So here is "more to follow."

A man, one of your own class, who had spent the day and part of the night at one of your weddings, was telling the next morning about the rough way in which the young people had conducted their play party at the wedding. Upon this I ventured the remark, "Ich denk die junge sin ev'e nime wie sie als ware." "Ne, sie sin net," he replied, "sie sin zu rauborsteg, und Gottlos."

STEADFASTNESS OR WAVERING, WHICH?

A matter of great importance.

Dear young people, I desire to say a few things to you in respect to a weighty matter that should not be lightly considered. What I refer to is the matter of your remaining steadfast in the beliefs that were handed down to you by your fathers. It is my honest

opinion that if you should make changes it should be in the inner man, rather than in the outward appearance. In fact, I feel as if it would be a loss to our country, and many would miss the plain outward appearance, and honest manner of life, which have so long been the standard by which your people were known. I repeat that they would miss you in different ways. What class of people could they so confidently look to for settlers for new sections of the country? True, they might find good ones, but they might not be so easily picked out if the outward appearance is lost.

Then there are other reasons. When you once begin drifting out into the realms of the "hoche," there is danger ahead. To be sure, there is danger where you are now, very serious danger, but then you are better acquainted with the manner of the Christian life of your fathers, and so are not as liable to become switched off into erroneous ways and beliefs, which has caused some to make shipwreck of their faith. You will either continue as you are, or you will depart from the ways of your fathers, and I therefore want to caution you to beware what you do in a matter of so great importance as this.

But perhaps I should also repeat what I said above about the way in which I think you should change. If you are morally and spiritually weak you should by all means change to a stronger faith and more spiritual power. It will be but a few short years until you young people will have to step into and fill the places that the fathers and mothers and ministers are

now occupying, and it will be a rather serious question as to how well you will be able to assume those important duties and responsibilities when called upon to do so.

I did not quite finish what I began saying above, about the evident necessity of your making a change — a change from weakness to strength, and from indifference to mighty earnestness. But to do this will require a watchfulness, and a prayerfulness, that have not been in use among most of us for many years. Your own ministers know this to be true, and it is only a matter of the doing or the not doing it, and I beg of you not to stop short of the doing, for no doubt your church too is nearing a crisis, which must be resolutely faced if a crumbling to pieces is to be prevented.

“Wherefore,” as Paul says, “lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed.” Heb. 12:12, 13.

START RIGHT

“There is nothing like starting right, and the time for men to start right is when they are young. A wrong start may be, and often is, corrected, but the risk is too great to be taken by the young men of our times, when the rush for places in the front ranks is so great that those who are compelled to ‘begin over again’ are almost certain to be left behind in the race. The young man of wavering views is doomed

to be side-tracked in this positive age. The young man who holds views of his own, expresses them courageously and sticks to them loyally will lose no friends in the long run, even among those from whom he differs."

"Holds views of his own!" Yes, even a Christian young man may do that, but remember that they must consist of something different from simply running with the crowd of boys that are as full of thoughtless chatter as a frog is full of music in April.

Yes, the advice here given can be applied to the plainest life, a life such as our people sanction, and you should fix it in your mind in a way not to forget it.

VALUE OF READING

I look upon it as a great drawback, amounting almost to a calamity, for a child to grow up without having stored the mind with the information that we should all have when we once have to carry the burdens and responsibilities of life. I speak largely from experience in this matter. While I have probably read more than the average of our young people, yet I still find a great lack in my life in this respect. There is so much more that it seems to me I ought to know, and could know, if I had been instructed, and led on in a proper way.

Only today, I looked through the books of the Maccabees, in the Apocryphal books, and it awakened the conviction that I am missing much in not being better acquainted with the characters shown in that

and other similar books, besides the many other good books that there are in the land that would be inspiring and helpful to read.

I know of a boy who is now about grown up and he learns nothing at all out of books the year round, except what he learns in three or four months schooling in a year, and yet it does not seem to enter the people's heads with whom he lives that they are not doing their duty by the boy.

When we take into consideration the teachings of such scriptures as the fifth book of Moses, 6:7, it appears that our people have been coming a long way short of doing their duty by the young. The Martyrs, in their writings, point to that scripture as applying to Christian people.

Now, what are we going to do about these weighty matters that concern us, and those that are to follow after us?

When we are young is the time when we should commit to memory large portions of the Scriptures, spiritual songs, etc., so that when we become old or disabled, and have to sit alone for days—yes, and lie awake nights, we will have these to reflect upon as a comfort and consolation when other means of grace have failed us. The fact is, my boys and girls, it seems to me that it is perfectly awful for young people to waste the golden opportunities of youth instead of storing the mind and the soul with something to feed upon in old age. Will you not begin now to prepare yourself to live happy when you are old?

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ABOUT MARRIAGE

Another matter of very great importance to young people which I believe I should speak of is married life.

It is not at all uncommon to hear reports from your settlements that "marriages are going off like hot cakes." This has the appearance that the marriage contract is entered into with very little thought as to what results may come from it.

I found a short statement in print that gives my own thoughts so well that I here give it and ask that you read it carefully and ponder what it says.

"Few people realize the importance of the vow they take in the betrothal and at the matrimonial altar. With too many it is simply a question of getting married; the consequences of the marriage to be left for an after consideration. Who is this person to whom you promise to become 'one flesh' for life? What are the considerations which led you to make the vow? What is his or her ideal in life? What about his or her habits, capacity for making others happy, the condition of his or her body, mind and soul? capacity for training children? etc., etc., etc. These are questions which make the marriage vow a serious one. It is not (or at least should not be) an ordinary business transaction, or the gratification of some momentary impulse, but a compact for life, which sells you for life to some one whose union with you means success or failure, happiness or misery, and may seal the eternal destiny of the souls of yourself and posterity. Is it any wonder, therefore, that

your best friends counsel you to make this vow only after you have given the matter earnest consideration and taken it to the Lord in prayer? and that you should consider the subject with more seriousness than any other subject beside your conversion? Go to the Bible to find your ideal life. Map out a course in life which you believe God wants you to follow. Never consider a proposal for marriage from any one until you are fully convinced after due consideration that such an one can help you, and may be helped by you, to lead the life that God would have you lead. This course strictly followed would reduce to a minimum the unhappiness resulting from ill-advised unions, and put divorce courts out of business.

[By K. in The Gospel Witness.]

INTERMARRIAGES

There is also tendency among us to marry those who are yet related to each other, second cousins, for instance. I fear this is a wrong thing to do.

A German Baptist minister reported that a doctor, who had practiced for years in our settlements, said that there are more feeble-minded people among us than among others because of so much intermarrying.

Another man, who lives several miles from any of our settlements, while speaking of Amish people, made this remark: "They are running themselves out by their intermarrying, aren't they?" "Do you mean that they are exhausting their constitutional vigor by intermarrying?" I asked. "Yes, that is what

I had in mind." "That has been my conviction for some time," said I, in reply to his statement.

So I would advise you to be on your guard in this matter. To be forewarned is to be prepared for the duties before us. You should ponder well the probable results of your union upon your children. Of course you lack fundamental knowledge in this respect, and so little else could be expected of you in the past, other than you have done. There is more on this subject in this book, and it may be you can get some help from what is said. It depends upon how well you understand it.

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CHAPTER 45

A PROPER MARRIAGE

In outlining this book, partly in advance, I had included the above subject; also social purity, but afterwards expressed the wish that they could be discussed in a later book, but the publishers requested that something be prepared upon each of the subjects announced. So you see I am in for it. That it is not easy to talk upon subjects on which we are not well informed goes without saying, and it only remains for us to do as well as we can.

PURITY LITERATURE

It is a fact that many of the better magazines of today are publishing numerous articles upon the subject of proper and improper marriages, and the consequent effect upon the young, while we, as is usual in all needed reforms, are lagging behind. We talk about the things that are mostly chaff, while the very heart of the grain we are leaving untouched. But it does not require the eye of an expert to detect that we are paying a big price for our folly and neglect. And the longer these wrongs are allowed to run unchecked the harder it will be to call a halt and get faced about.

If those of my readers who are interested in this subject will write to the National Purity Association, 79 Fifth Avenue, Chicago, they can get as many eye-

openers as they may want, and I would advise them by all means to do so. They will send lists of publications, also the Purity Journal.

SEXUAL PURITY

If I mistake not, social purity is nothing short of *sexual purity*. A monthly magazine that I have copies of gives a long list of books and pamphlets headed "Purity Literature," and over the list these lines: "Sexual purity is essential to Christianity, to health, to true happiness, to noble parentage, and to the highest quality of offspring, morally, mentally, and physically."

If this is true, and it certainly is, then it will be well for those who expect to become parents, to ask themselves questions, such as these: "How will our children likely be? Do we fully realize the great moral responsibility of bringing children into this life, and will they be welcome and desired, or merely as a result of our union? Will we know how to train them as they should be trained, or will we make a miserable failure of it, as so many have done in recent years, to their own and their children's sorrow? Will they inherit our faults and weaknesses, and then will we leave them to grow up in ignorance, to become defiled by the moral and physical depravity and mental impurity which we know is prevalent among the young at the present day? Yes, shall these really deplorable conditions be realized by them, or will we, as parents, know how to bring them through the dangerous period of youth with pure minds and healthy bodies? If we are to succeed in this it will mean that we must

step aside from the reckless negligence that has long been the order of the day among us.

But how are we going to know how? We will not learn how from the conversations we hear, but where there is a will there is a way, and we read in Proverbs that "happy is the man that findeth wisdom, and the man that getteth understanding."

Yes, truly, to do those things you will need to step aside a bit from the ordinary babble of recent years, but you can be the gainer by doing so. But beware of thinking yourselves above your fellowmen. I do not recommend the kind of knowledge that does that, but rather the sort that makes you more considerate and helpful to those about you. And so, other things being favorable, there may be much blessing in store for you and your wife, and children, but they must be paid for in the currency of watchfulness, prayerfulness, sobriety and industry.

I have more on this subject which I will here give you for what it may be worth. To many of my readers these statements may seem very much out of place, but I think that the pity of it is that there is so little said upon this important subject.

It certainly is lamentable that our young people are left to get what knowledge they can pick up among their young associates about the nature of their origin and initiation into this life.

It seems to be a prevailing notion that "not a word must be said by the parents to the young about that portion of their physical organism that pertains to the reproduction of life;" it is considered too pol-

luting to speak of, and they must be left to find that out as best they can from sources that are equally polluted. Entire silence must be observed concerning the organs of sex, "on account of their impurity and sacred nature."

There is no doubt truth in this statement, but I believe it is perverted truth; it is truth mingled with error. It is true that silence should be discreetly maintained in respect to these organs, but instead of it being on account of shame and disgrace connected with them it should rather be on account of their *intended purity and sacredness*. But it must be admitted that we are yet a very long distance from this imaginary stage of social purity.

For my part I can scarcely think of a greater inconsistency, that has a foothold among us, than this notion of enforced silence on the one part, while at the same time little or nothing is said about the fact that this same subject forms a very large part of the conversation of the young people among themselves, and only in the depraved and perverted phase.

The following are some extracts from the Purity Journal which, as you can see, are very pronounced in their views, and we can not deny what they say.

TEACHING TRUTH

Extract from Mary Wood Allen's excellent book.

"When I was asked, 'How young may a child be told of the mystery of birth?' I replied, 'As soon as his innocent mind begins to question about it.' I believe it to be a mistake to put him off with the statement, 'I will tell you when you are old enough to

understand.' This answer but whets his curiosity, and induces him to seek fuller information from any available source, and he often receives it from sources that leave an indelible impress of evil on his innocent soul. One mother who felt that she was the best judge when her son should receive the knowledge he sought, was sorrowfully awakened to the fact that she had lost her opportunity, when, on going to his little bed one night, and saying that she had come to answer his oft-repeated question, she was met by the statement, 'You need not trouble yourself, mama, I know all about it.'

"I would rather tell a child the truth a year before it is really necessary, than to postpone it until five minutes after some one else has sown tares of evil thought in the virgin soil.

"Many a mother is desirous of giving her child the requisite information but feels that she does not know how. She herself has, perhaps, no very exalted idea of the reproductive function, and feels that the subject is surrounded with an atmosphere of indelicacy. With such a feeling the mother can never give the child the highest view of the origin of life. I would therefore begin the instruction with the mother herself, leading her mind into a realm of pure and elevated thought, where all facts, whether of body or of soul, are seen through the clear medium of truth and purity.

"The facts of sex are not to be received with downcast eyes and blushes, nor with jests and innuendoes, but with a reverent recognition of their sacredness. Through sex come to us all the sweetest ties of life.

Because of sex we are fathers and mothers, husbands, wives, and children, and through these relations come all the joys of home. The knowledge of sex, its powers and influence should be purely imparted; the fact of sex should be reverently accepted; and men and women, comprehending the fatefulness of their own deeds in regard to sex, should hold themselves in chastity of thought as well as of act."

I believe that our women would make the best mothers in the world if they would only see their privileges and get enough sound sense into their heads to take the trouble to inform themselves upon this important subject, instead of the neighborhood gossip which seems to be about all some of them know at the present day.

Girls, will you too, be that sort when you enter upon that sacred duty, or will you begin now and make a great change in life, such as is needed at the present day? Which will it be?

ACCORDING TO KNOWLEDGE

Speaking of married life, Peter says, "Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and being heirs together of the grace of life; that your prayers be not hindered." That is exactly what the Martyrs did in their day, which is very plainly seen in their writings. It means a life in the spirit, full of consideration for each other, and devotion to God. It means many more things than I can tell. It no doubt means just the opposite of dwelling with her according to *lust*.

One of the things that is noticeable to those who read intelligently is that the most enlightened mothers are demanding the right to say when they shall become mothers, and also that the office of motherhood is to be sacredly respected, and not imposed upon.

Are you living with your wife according to knowledge when you let her spend an entire Sabbath day without her hearing a word read out of the Good Book, or a prayer said, nothing but neighborhood gossip?

Your wife has only one life to live in this world, and she has a right to the best things that God has for His trusting servants, and if you persist in feeding her heart and mind for weeks at a stretch only with the off-fallings of the community it will not be strange if she feels at times that her life is very unsatisfactory, and you need not be surprised, if (when she feels out of sorts) a domestic storm lights upon your head when you are not expecting it. "As a man soweth, so shall he also reap," and this is true in family life as well as in the spiritual life.

CHAPTER 46

WOMAN'S SPHERE IN THE HOME, THE SCHOOL AND THE CHURCH

I will direct my thoughts in this article to woman's work in the home, the school and the church; each of which contains a vast field of labor wherein woman can exert her talents and energies in doing good and promoting Christianity for the salvation of precious souls.

I will seek to be brief in this article; but still, I will have to quote some Scripture passages and give a number of references for Scriptural proof which I hope and pray the reader will look up and read.

God in His all-wise and omnipotent power created all things in six days, with His creative words: "Let there be," and it was.

Man, the crowning object of His creation, He created in His own image and likeness, both male and female created He them. Gen. 1:26, 27.

Chapter two of Genesis narrates in detail the creation of man and other things, and the planting of the Garden of Eden, etc. Verse 7 says: "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul."

In verse 16, "The Lord God commanded the man, saying, of every tree of the garden thou mayest freely

eat but of the tree of the knowledge of good and evil, thou shalt not eat; for in the day thou eatest thereof thou shalt surely die."

Verse 16, "The Lord God said, It is not good that the man should be alone; I will make him an helpmeet for him."

Verses 21 to 23 state how God made the woman and brought her unto the man. "And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man."

The happy condition of the man and the woman in the beautiful garden of Eden did not last long until the enemy of God and His creatures made his appearance in the garden in the form of a serpent, and in his subtle way sought to beguile them.

The woman being the weaker of the twain, he chose her for his first victim; she yielded to his temptations and ate of the forbidden fruit, and gave also to her husband and he did eat. And the eyes of them both were opened, and they knew that they were naked; so they sewed fig leaves together and made themselves aprons. Gen. 3:7.

After the transgression, of which the woman was the first to trespass, they lost their innocence and favor with God, and became sinners, and all their posterity after them; before, they were righteous and just. But God so loved them, as they were created after His own image, and were the noblest of all His creatures, and had compassion on them, and did not leave them without a promise of redemption. Gen. 3:15.

While woman was the first to fall, she was the first also to grasp the hope of promise, as spoken to her by God after she had sinned by eating the forbidden fruit. Gen. 3:15.

O, how lamentable it is, to take a glance over the condition of the world, and behold how much sin there is committed by both men and women. It is hard to tell which are steeped deepest in sin; of course, not all are steeped so deep, but nevertheless all are sinners and need the grace of God for repentance.

Now we must not think, since woman was the first to sin in the garden of Eden, that women are more inclined and apt to sin than men are; both sexes, without distinction, are subject to the bondage of sin. After Eve had eaten of the forbidden fruit it was an easy matter to influence Adam to do the same thing; and so it is today, one can influence another to do a wrong deed or a good one: but we must ever strive to do that which is good and right, and against the wrong.

WOMAN'S WORK AND DEEDS AS RECORDED IN THE BIBLE

Woman was first to sin, Gen. 3:6. Last at the cross, Matt. 27:55, 56; Mark 15:40, 41. First at the sepulchre, Mark 15:46, 47; 16:1-6; Luke 23:27, 28, 49, 55, 56; 24:1-10. First to whom the risen Lord appeared, Mark 16:9; John 20:14-18. Converted by the preaching of Paul, Acts 16:14, 15; 17:4, 12, 34.

Virtuous women held in high esteem, Ruth 3:11; Prov. 31:10-30. Women as poets: *Miriam*, Ex. 15:

21; *Deborah*, Judges 5; *Hannah*, I Sam. 2:1-10; *Elisabeth*, Luke 1:42-45; *Mary*, Luke 1:45-46.

Women as prophets: *Miriam*, Ex. 15:20, 21; *Micah* 6:4; *Deborah*, Judg. 4:4, 5; *Huldah*, II Kings 22:14-20; II Chron. 34:22-28; *Noahdiah*, Neh. 6:14; *Anna*, Luke 2:36-38; *Philip's Daughters*, Acts 21:9. False Prophets: Ezek. 13:17-23.

"A gracious woman retaineth honor." Prov. 11:16. "A virtuous woman is a crown to her husband: but she that maketh ashamed, is as rottenness in his bones." Prov. 12:4. "Every wise woman buildeth her house: but the foolish plucketh it down with her hands." Prov. 14:1. "Whoso findeth a wife findeth a good thing, and obtaineth favor of the Lord." Prov. 18:22. "The contentions of a wife are a continual dropping. House and riches are the inheritance of fathers; and a prudent wife is from the Lord." Prov. 19:13, 14.

Also read the 31st chapter of Proverbs and see what the Wise Man had to say about women.

There are also numerous instances of wicked women recorded. II Kings 9:30-37; 23:7; Jer. 44:15, 19, 25; Ezek. 8:14; 16:32; Hos. 4:13, 14; Prov. 2:16-19; 5:3-20; 6:24-29, 32-35; 7:6-27; Eccl. 7:26, I Kings 21:8.

Instances of wicked and wrong acts: Sarah in her jealousy and malice toward Hagar, Gen. 21:9-11; Rebecca in her partiality for Jacob and her sharp practice to secure for him Isaac's blessing, Gen. 27:11-17; Rachel in her jealousy of Leah, Gen. 30:1; in stealing images, Gen. 31:19, 34; Dinah in her forni-

cation, Gen. 34:1, 2; Potiphar's wife in her lascivious lust and slander against Joseph, Gen. 39:7-20.

When we make a careful study of the Bible we find that there were many pious men and women to be found from time to time through Bible history; but even some of the most pious of these made frequent mistakes or committed some wrong deeds in their walk of life, which caused them a burden and sorrow of heart; but by confessing their sins and pleading with God for mercy they could be reconciled again and receive peace of heart.

Look at the misstep of the patriarch Jacob and his mother Rebecca in deceiving his father Isaac; and what a sorrow he had to endure as a consequence. "Whatsoever a man soweth, that shall he also reap."

Also look at the misdeeds of David and Solomon and a number of others. This goes to show that the human heart is desperately deceitful and wicked, and that man or woman of their own accord can do nothing good; only by the help and grace of God, joined with our utmost efforts can we accomplish that which is pleasing to God.

WOMAN'S SPHERE IN THE HOME

We may say, generally speaking, the world over, the woman's place of duty is in the home looking after the affairs of the family, which is frequently a task much lighter than man's work out of doors. But in some heathen nations this is not the case. Woman is looked upon as a drudge, a slave; and must do the hardest work.

Dear sisters, thank God that you were not born in a heathen land, but in a civilized nation, where you can enjoy the happiness and comfort of a Christian home, if you make it such. Yes, you can be the queen of the home.

WOMAN AS A TEACHER

As the woman in the home is continually around the children, she has a good chance to study human nature; and therefore, if she adapts her talents to this study and otherwise fit herself for teaching, she can make herself useful as a teacher, in a week school or Sunday school.

As primary teachers women are generally the best adapted and most successful.

I further wish to give the young sisters a word of encouragement to prepare themselves for teaching. I do not mean that they shall get a classical education for teaching in the public schools, but to become good readers and writers, so that you can understand what you read and instruct others in private schools, Sunday schools, the family and the church, to a degree as becomes consecrated women to do.

When we read and study the history of our forefathers in the times of the Martyrs, we find that there were many consecrated women as well as men; and even young girls who were well posted on the Word of God and stood the test of persecution for their faith in Christ. And when imprisoned they were able to write touching letters to their friends.

But after the persecution had ceased to some extent, and our forefathers emigrated to the land of free-

dom, and the people could live at ease, the zeal and earnestness of working for Christ's kingdom was to a great extent neglected and lost by many.

I rejoice to see and learn that the spirit of consecration and self-denial for the Lord's work is to some extent reviving among our people. I pray that the Lord may speed the day that a still greater zeal may be manifested in spiritual work among our people; in which all could take part, women as well as men, but in a meek and unassuming way.

Women have as many talents for certain work as men; therefore these talents should be used for the benefit of all.

Mothers, sisters, old and young, and all woman-kind: You all have a high calling. Much depends upon your influence in rearing children, with the assistance of the fathers, for the future upbuilding and maintaining of the church. If the rising generation will drift with the stream of the world, the church will come to naught.

In conclusion, we will give a few thoughts on woman's work in the church. The Bible gives very little account of women as workers in the church; that is, to lead, or do a prominent part of the work in the church. But nevertheless she has an important calling to fulfill. She was created as an helpmate for man, therefore she is a helper; and a great helper she can be, if she does her duty. The pious women of the Bible did very much good. The first we read of in the New Testament were: *Elisabeth*, the mother of John the Baptist, and *Mary*, the mother of Jesus, our

Savior. What an important office they did fill. We also read of *Hannah*, the pious mother of Samuel the prophet; and *Hannah* the prophetess, Luke 2:36-38. Also the pious sisters, *Martha* and *Mary*. In Acts 9:36 we read of *Tabitha*. This woman was full of good works which she did. In Acts 16:13, 14 we see the women had a prominent part wheret hey were engaged in prayer by the riverside. St. Paul also went there and spoke to them of the way of salvation, and *Lydia* became the first convert to the Christian faith, Rom. 16:1. Paul also makes mention of "*Phoebe*, our sister, who is a servant of the church that is at Cenchrea;" she being ordained a deaconess. Also read Acts 18:18 and I Tim. 5:9.

So we see that in the times of the Apostles women were also given some church work to do. But in our time, among us, this is not done; and why? Probably the answer would be, Because it is not customary. Let us consider these things and work zealously for the Lord's kingdom.

S. D. GUENGERICH.

CHAPTER 47

ON CHEERFULNESS

MAKE THE DAY A HAPPY ONE

When you rise in the morning form a resolution to make the day a happy one to a fellow creature. It is easily done; a left-off garment to the man who needs it, a kind word to the sorrowful, an encouraging expression to the striving — trifles in themselves light as air — will do at least for twenty-four hours. By the most simple arithmetical sum, look at the result; you send one person, only one, happily through the day; that is three hundred and sixty-five in the course of the year; and suppose you live only forty years after you commence that course of medicine, you have made fourteen thousand six hundred human beings happy at all events for a time. Now is not this simple? It is too short for a sermon, too homely for ethics, too easily accomplished for you to say, "I would if I could." [Sidney Smith.]

THE WAY ONE DRUGGIST LIGHTENS THE ILLS OF HIS CUSTOMERS

A pale, weak girl entered a Chicago drug store the other day. She seemed about to collapse. The proprietor assisted her into a chair and prepared a mild stimulant for her. The druggist's manner was so

sympathetic that a little later she confided to him that she suffered with her heart and feared she had not much longer to live.

"Heart disease?" inquired the druggist genially. "Why, I have heart disease myself; have had it for years. That's nothing. I don't worry myself about it. I don't look like a man with a load on his mind, do I? You probably think that you are liable to drop off any time. On the contrary, any doctor will tell you that the average person with heart disease generally lives to a good old age. The very care that a sufferer from heart disease takes of himself or herself is calculated to lengthen the years indefinitely. You see a man with a weak heart naturally is careful of himself a bit. He doesn't commit any excesses, never overdoes anything, lives in moderation, and thus keeps his vitality unimpaired. That's all you have to do — just take care of yourself. What's the use of worrying?"

The druggist's cheerfulness was infectious, the genial interest of his talk made depression appear foolish, and the girl soon began to look more hopeful and even smiled. After the druggist had gayly chatted with her awhile she rose and walked out of the store with a firm step.

This druggist, though he would scorn the idea if suggested to him, is a benefactor to humanity. He is a believer in the power of cheerfulness, and the good that he does in his peculiar way is not easy to estimate. Not a day passes that he does not impart

his message of the cheerful life to some despairing individual. [From *Successful Farming*.]

A GOOD TONIC

Dr. Edward Everett Hale, at the age of 84, attributed his excellent health and strength to the serenity with which he had taken life, sleeping nine hours a night, and always keeping his mind well occupied during the day. He offers the following advice to young men: "Speak kindly every day to some person whom you know to be your superior, and listen well to what he says. It is the best tonic in the world."

A SIMPLE SECRET

"The secret of one busy woman's success was told in a recent magazine as follows: When questioned as to how she bore up under her manifold duties, she said in her simple manner:

" 'Well, you see, I just do one thing first, and then another.'

"It sounds so simple that many will pass it by with a smile, but its very simplicity and freedom from worry is the entire secret of this busy woman's success. She does not try to do a dozen things with her mind while her hands are finishing one task. She confines her attention entirely to the duty before her, and accomplishes it swiftly and easily by so doing. At the same time, we venture to say that, in the quiet hour before the day's work begins to press upon her, she plans her work as systematically as may be, and

carries it out in the same methodical manner, 'without haste, without rest,' until, when night comes, she can look back upon a day of successful achievement, accomplished with half the fatigue of her less systematic sister, who has toiled twice as hard and did half as much.

"Take into your sphere of labor that simple charm, Love, and your life-work must succeed. You can take nothing greater, you need take nothing less."

FOR YOU AND FOR ME

"Look cheerful!

Nobody cares about your woes,

Each has his sorrows, goodness knows!

Why should you your griefs disclose?

Look cheerful!"

Pretty good advice, that! The pity of it is that the little mischief-makers that fret and vex and worry us do their work so effectually that we forget this and all other admonitions to cheerfulness, and look glum and act "crosser than a bear." A second verse of the cheery little poem appeals to our vanity by saying:

"You're prettier when you smile, you know."

That's a fact! If some of us knew how powerfully homely we are when we look "blue," and how fairly good-looking we are when we look real cheery and happy, we would try to cultivate the "smile that won't wear off." Did you ever notice how a merry, cheery person seems to fairly create an atmosphere of joyfulness? If you have, you have also noticed

how the sour, morose person creates the "wet blanket" kind of an atmosphere. It is bad when your friends have a feeling that they can not have "a bit of fun" when you are around. Do you ever read Addison? You should because of his beautiful diction and because he said so many wise and true things. Here is one of them: "A cheerful temper, joined with innocence, will make beauty attractive, knowledge delightful, and wit good-natured. It will lighten sickness, poverty and affliction, convert ignorance into an amicable simplicity, and render deformity itself agreeable."

There's another fact for you! Then there are those four wise words in the book of John, "Be of good cheer." I could fill a column of this paper with admonitions to cheerfulness and another with equally wise sayings condemnatory of that thing of evil we call melancholy.

I'm glad of one thing, and that is that we live in an age when so much is said and printed regarding the beauty and the duty of cheerfulness. It is to be hoped it will be kept up and that the time will come when cheerfulness will be necessary before one can be admitted to good society. It is absolutely necessary now if one would be a favorite in good society or anywhere else.

There's a bit of good advice in this little couplet:

"Own, if you can, one of those welcome faces
That bring the sunshine to life's darkened places."

I once heard of a woman ninety-two years of age whose sunset years were so cheery and beautiful that

one received a sort of spiritual uplift by merely going into her presence. One who had known her nearly all of her life, gave these good reasons for her serene and beautiful old age:

She knew how to forget disagreeable things. She mastered the art of saying pleasant things. She did not expect too much from her friends. She made whatever work came to her congenial. She retained her illusions, and did not believe all the world wicked and unkind. She never forgot that kind words and a smile cost nothing, but are priceless treasures to the discouraged.

She did unto others as she would be done by, and now that old age has come to her, and there is a halo of white hair about her head, she is loved and considered. This is the secret of a long life and a happy one.

[J. L. Harbour.]

CLOSING WORDS

This brings us to the close of this series of talks. I have enjoyed our being together very much, and I feel to thank you all for the respectful attention with which I believe most of you have listened to what has been said in these talks.

Some of the talks have been serious, very serious, but not more so than the subjects upon which they are given. Should we never meet again in this manner, I trust we may all meet in that upper and better world, where parting and pain will be unknown.

“And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up, and to give you an inheritance among all them that are sanctified.” Acts 20:32.

“Christian brethren, ere we part,
Every voice and every heart
Join, and to our Father raise
One last hymn of grateful praise.

“From thy house when we return
Let our hearts within us burn,
That this evening we may say
We have walked with God this day.

“Though we here should meet no more,
There is yet a brighter shore,
There, released from toil and pain,
There we all may meet again.”

GOD BE WITH YOU

God be with you till we meet again,
By His counsels guide, uphold you,
With His sheep securely fold you,
God be with you till we meet again.

Chorus:

Till we meet, till we meet,
Till we meet at Jesus' feet,
Till we meet, till we meet:
God be with you till we meet again.

God be with you till we meet again,
'Neath His wings protecting hide you,
Daily manna still provide you:
God be with you till we meet again.

God be with you till we meet again,
When life's perils thick confound you,
Put His arms unfailing round you:
God be with you till we meet again.

God be with you till we meet again,
Keep love's banner floating o'er you,
Smite death's threat'ning wave before you:
God be with you till we meet again.

THE END

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